

THE CHRISTIAN WORKERS MAGAZINE

For, lo, the winter is past;
The rain is over and gone;
The flowers appear on the earth;
The time of the singing of birds is
come,
And the voice of the turtle-dove
is heard in our land;
The fig-tree ripeneth her green figs,
And the vines are in blossom;
They give forth their fragrance.

—*Song of Solomon 2:11-14 (R. V.)*

JAMES M. GRAY
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Vol. XVH

APRIL, 1917

No. 8

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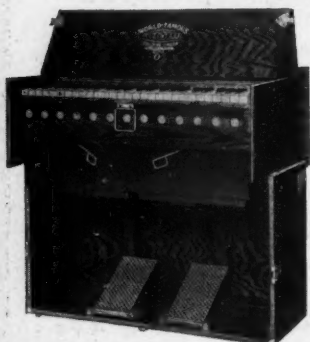
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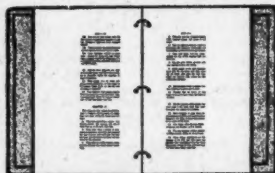
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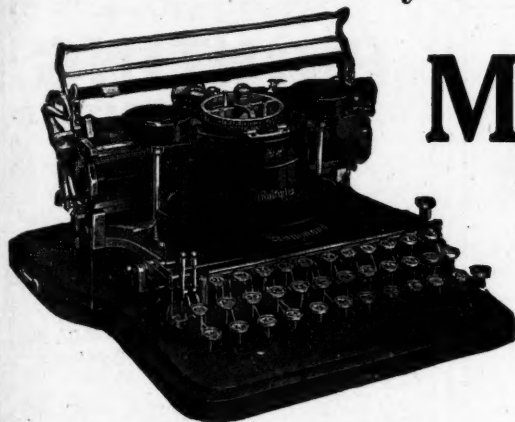
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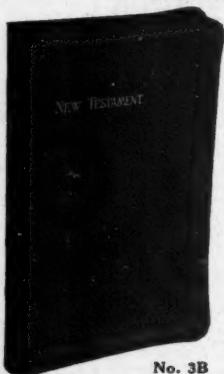
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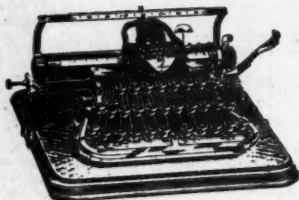
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Letter No. 4 from **THE NEW COVENANT MISSION TO THE JEWS****ECCE HOMO (Behold the Man)**

Dear Friends: Again we are following our blessed Lord in the anguish and sorrows of His last days on earth. We hear Him say, "Now is my soul troubled and what shall I say? Father, save me from this hour: but for this cause came I unto this hour."

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We must needs recognize the personal feeling of Jesus, which expressed itself in the cry so human and so touching. The DECISIVE CRY is a challenge in favour of the BITTER CUP to endure the ANGUISH OF GETHSEMANE AND THE AGONY OF GOLGOTHA, to drink the bitter cup to its very dregs.

THE VICARIOUS DEATH OF CHRIST

Jesus Christ demonstrated that the only true enrichment is through giving, the only gain is through loss, the ONLY TRUE VICTORY IS THROUGH SUFFERING AND HUMILIATION, the only TRUE LIFE IS THROUGH DEATH. JESUS DIED THAT WE MIGHT LIVE. Have you ever considered, Dear Christian Friend, that the Jews are not under the shed blood of Christ because of unbelief? YET HE DIED FOR THIS NATION.

There are three million Jews in our land enjoying our liberties, our opportunities, and our prosperity, yet are without the blessing of OUR CHRISTIAN FAITH, and all has come to the CHRISTIANS from the Jews.

Here Is a Blessed Opportunity

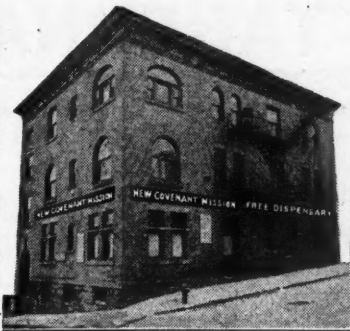
How appropriate then to make an Easter Offering to the New Covenant Mission for its country wide Gospel ministry, and to remember the Divine order—"To the Jew first and also to the Greek." The maintenance of the ten active departments of our work have their daily needs. Our support, under the blessing of God, has come from the Free Will offerings of His people.

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The Williamsburg Mission at Work

EXPOSITION NO. 4

THE READING ROOM

For the past few years we have been having an ever increasing number of Jews coming to us by stealth; they came at all hours of the day, just to make inquiries concerning the Gospel of Christ which we preach to them. We saw at once the wonderful opportunity to provide for such inquirers a suitable place and environment, to encourage them in their search for the truth. In a remarkable chain of circumstances, the Lord moved upon the hearts of three friends of the Mission, to give \$500.00 each for a year's maintenance of a Reading Room, with a special worker assigned to the task of meeting the Jews as they would come in day after day, and talking with them.

This is how our Reading Room came into being. It occupies a store across the street from the mission building; in the windows are signs in Yiddish, containing sermonettes and scriptural texts. These attract attention practically twenty-four hours a day. Inside of the Room are to be found Bibles, New Testaments and Christian tracts of all kinds, especially prepared for the Jewish mind.

In this way the Jew is given plenty of time and opportunity to study for himself the claims concerning the Lord Jesus Christ, and in this way, the Lord is enabling us to develop intelligent Jewish Christians, because we can insist on the Jewish convert possessing full knowledge of the Gospel before he is baptized. We do not believe in making superficial converts.

This is just another phase of the work which the Lord is permitting us to do, and it forms another reason why we ought to have your friendship, your sympathy, and your support. Will you help? Our monthly publication, The Chosen People, is sent to all contributors. May we hear from you?

WILLIAMSBURG MISSION TO THE JEWS

STATION A

BROOKLYN, N. Y.

THE Christian Workers Magazine

April, 1917

EDITORIAL NOTES

"O Grave, Where is thy Victory?" I Corinthians 15:55.

When Jesus arose from the dead He let the light of His glory shine into the grave and the sting of death was banished forever. My mind has believed this but now my

Cut heart and mind believe it because **from the** faith has been strengthened by seeing **Loaf** "death swallowed up in victory"—

a victory so complete that the very gates of heaven seemed to open before me as I watched this saint of God enter in.

She was over "three score and ten;" her hair was white with years of care; her dear old hands were wrinkled and worn with loving toil. For ten days she lay there amid the most intense suffering, yet never uttering a complaint, never questioning why, never doubting the infinite love of her blessed Saviour, but with the look of a homesick child nearing the old familiar scenes, her longing eyes looked steadfastly toward that heavenly mansion prepared for her.

When the death hour drew near and it seemed that the physical powers must quickly surrender to such suffering, she called her children and grandchildren about her, and with the utmost effort gave each a wonderful message of Christian hope and pledged them to be faithful to the Master.

She asked her oldest son to conduct "family prayers" for the last time and requested him to read Revelation 21:1-7; 22:1-5. She asked another son to sing two songs dear to her heart. She called upon the minister to read the 90th Psalm and pray once more. With labored breath she recited cherished verses from God's Word, quoted first lines of favorite hymns, asking that they be sung, and then fell into a heavy slumber.

Some time later she awoke and said to her daughter, "Don't you see them? The whole room is full of angels." For several hours she lingered, and her conversation proved that she was not delirious, but still she maintained that two angels were at the foot of her bed, and said, "They are waiting to take me home." In a little while she fell asleep to awaken in the presence of the King.

Truly death was swallowed up in victory. "Thanks be to God who giveth us the victory through our Lord Jesus Christ."

—Albert Simpson Reitz.

A reply to this question in "The Sunday School Times" sometime ago, so impressed us that we adopt it with a slight abbreviation as an editorial note in this, our Easter issue:

Has Jesus **Discarded** **His Earthly** **Body?** "Jesus has not discarded his flesh, his earthly body. While now in glory, He is still man—the God-man—and the Son of man."

He has not laid aside His body. The Scriptures give us convincingly. God's own words on this great Easter subject. Let us look at them:

"The Son of God 'was born of the seed of David according to the flesh' (Rom. 1:3). As He was in the beginning with God, and was God (John 1:1, 2), the only thing that He added to Himself through His incarnation in the family of David would seem to be the human flesh."

"There is [not was, but is now] . . . one mediator also between God and men, himself man, Christ Jesus' (1 Tim. 2:5). So God's Word declares that Christ's manhood, His perfect and perfected humanity, though He is also God, continues and has not been discarded. We have in heaven on the right hand of God a perfect man interceding for us (Rom. 8:34).

"It is as man and the Son of man that Christ is to judge the world; for God 'hath appointed a day in which he will judge the world in righteousness by the man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead' (Acts 17:31).

"And it is in His human, earthly body, transformed into His glorious resurrection body, that Jesus Christ is to return to this earth to establish His Kingdom. Of course many deny this, 'for many deceivers are gone forth into the world, even they that confess not that Jesus Christ cometh in the flesh' (2 John 7)."



We quote the following from the editorial columns of "The Watchman-Examiner" fully believing that it states the truth:

"We believe that the neglect of our orthodox ministers paved **"Russellism"** the way for Mr. Russell's startling success. We have heard able ministers boast of the fact that they have never preached on our Lord's second coming or on any questions concerning the great future. These men boast of their silence, despite the

fact that one-third of the New Testament is taken up with a discussion of these very questions. If our people cannot hear these questions in which they are so deeply interested discussed and explained by their own pastors, it is not surprising, after all, that many of them have fallen a prey to such a charlatan as 'Pastor' Russell."



We do not name it because we do not wish to do our little to advertise it. But its headquarters are in the Southwest, it has a magazine to exploit it, and some of our correspondents are seeking light from us about it.

We warn them against it. It seems to be all right because it talks about the "New Birth," but when it begins to talk about the source and the results of that "New Birth" it shows its hand. Its source is not God through faith in a crucified Redeemer, and its results are not salvation from the guilt and power of sin and the glorifying of Jesus Christ, but another form of the mind cure.

It concerns bodily health and like many of its sister cults promises too much. It goes away ahead of the Bible. It explains "in a rational way" the mission of Jesus Christ. It solves all the problems of existence. It accepts the truth in all systems of religion. It points to signs. Its disciples heal the sick and raise the dead! It opens up "mysteries." It gives us a fuller knowledge of ourselves. It concentrates our minds on the higher forces. It has wonderful illuminating power, "that great all-pervading energy that thrills us when the true harmony is sounded." It will help us at once "in any difficulty," and do it all in strictest secrecy. "Even the workers on the floors below" its private rooms do not know what is being done on the floors above. Our advice concerning it is found in Proverbs 4:14, 15:

"Enter not into the path of the wicked, and go not in the way of evil men. Avoid it, pass by it, turn from it, and pass away."



At a social function in Brooklyn a few weeks ago, Father Belford, of the Roman Catholic Church of the Nativity, said some plain words about real preaching,

A Roman Catholic Priest on Real Preaching which we would pass on to our Protestant brethren.

"The only thing worthy of the name of sermon," said he, "is the Word of God. That is the great essential to my mind. Most of our sermons today are not sermons, but literature. They express the opinions of their authors on all sorts of subjects, but they are not preaching as I regard preaching. Not that sermons of this sort are not helpful. They do a great service, I am sure, for they make men

think. However, I do not think * * * (mentioning the name of a well-known preacher) preaches a sermon at all. It is a beautiful piece of literature, but it is not a sermon. The great curse of the day is a lot of cheap ministers and priests who go around speaking of evil as a weakness, while we all know it is a sin."



Of course no large scientific meeting could come and go without our old friend the ape cropping up as an ancestor of man and the question of the missing link getting due prominence, and so the present session of the American Association for the Advancement of Science is true to type in this regard. A notable change of view has come over scientific thought in this matter in very recent years, however. Above all, there is quite a serious question now whether the ape is related to man by ascent or descent.

One of the recent authoritative German publications, "Man and His Forerunners," by Von Buttel-Reepen, quotes Klaatsch, the well known anthropologist, to the effect that "the apes are to be regarded as degenerate branches of the pre-human stock." Von Buttel-Reepen himself says that "This conception can be crudely summarized in the statement, man is not descended from the ape but the ape from man."

There, the secret is out at last! We had gotten hold of the family strain from the wrong end before. Now everything is clearer. It must not be imagined, however, that this is a joke. It is quite serious science written not for popular interest but for scientists to ponder over.

—Editorial in "New York Herald."



An undergraduate in one of our eastern universities recently asked the advice of a lady patron as to his going to The Moody Bible Institute before engaging in foreign missionary work, who replied to him as

Good Advice follows:

"It seems to me it would be time well spent in the long run, as you would go out better prepared for the service of Christ in a foreign field than you possibly could be in any other way. I know a medical missionary in China now, who went through Hill School, Princeton University, and a New York hospital, and who refused an offer to go as traveling secretary for the Student Volunteer Movement, entering instead, with his young bride, for eight months' study at the Moody Bible Institute. He has written me from China that he and his wife are continually thankful that they had this preparation. I personally feel that every missionary who goes out rooted and grounded in the Word of God is worth his weight in gold. And there are only too few who are thus equipped."

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The Resurrection of Christ Brought Into Court

By Rev. A. C. Dixon, D.D.

Metropolitan Tabernacle, London, England

WHAT evidence have we that would convince an unprejudiced mind that Christ is risen from the dead? I wish to empanel you as a jury and summon witnesses into the witness box, and ask them what they know about the claim that Jesus Christ literally rose from the dead. You will accept the evidence, will you not, without prejudice?

Mary Magdalene

First of all we will place a woman there.

"What is your name?"

"Mary Magdalene. I was a wicked woman, possessed of seven demons. My friends strove to bring me to Christ, and I resisted. But one day He came along, and I listened to His words. I was charmed by His manner and His utterances. And He cast out of me the demon that bound me. I followed Him as He went from place to place, ministering to Him the best I could. I saw Him when He hung upon the cross, for I pressed my way through the crowd, and looked right into His face. I could not sleep well the night He was in the grave. I was up early in the morning, and with some other women, went to the sepulcher, bearing our spices to anoint Him, and we found the stone rolled away. We stooped down and looked in, and we saw some shining forms. And one of them told me to go and proclaim the fact to the disciples, especially to Peter."

"Are you certain that the Christ you saw hanging on the cross came out of that tomb?"

"As I turned away from the sepulcher I saw a man I took to be the gardener, and I asked him if he had taken away the body of the Lord; when He turned to me, and in the familiar tone I knew so well spoke my name. I recognized Him as Christ Himself. I fell at His feet worshipping and wishing to clasp them. But He said, 'Cling not to me, not now. Go and tell the disciples about it,' and I went, with the rest, to proclaim it. I know as certainly as I know I am living, that the Christ I saw hanging on the cross was the Christ I saw in the early morning alive."

The Fishermen

But a woman may be mistaken. She gets excited, does she not, especially a woman of this type? Let us put into the witness-box a man, of intelligence to be sure, and one who has been with Christ for quite a while.

"What is your name?"

"Simon Peter. I was a swaggering, swearing fisherman. The Lord Jesus captured my vision and my heart, and one day He commanded me to leave my boats and my nets and follow Him. And with my brother I went. I have been in

close association with Him. I was at the trial. Sad to say, I lost heart, gave up hope, took sides for the moment against Him, on the side of His enemies. Early in the morning we met Mary Magdalene, John and I, as we were going toward the sepulcher, and she announced that the Lord had risen, and we quickened our steps. John, who was younger than I, outran me, and came to the sepulcher first. When I got up I found him sitting outside the door fearing to enter. And I went in. There was no indication of a grave robbery. Everything was orderly. The linen clothes were lying in their right place. The napkin that had been about His head was folded up in its right place. It looked as if it had been arranged. I went out. And a few days afterwards I was with a company of the disciples, when the Lord Jesus appeared in our midst, with closed doors, all on a sudden. We were perplexed as to what had happened, and He presented Himself, the real Christ who died, the real Christ that I knew, walked with, talked with, ate with, worked with. He withdrew Himself from us for a while, and we decided to go back to our former occupation. And a group of the disciples fished all night with no success. And early in the morning we saw a form on the shore, like Jesus. A voice said, 'Have you anything to eat?' 'Nothing at all,' 'Cast your net on the other side of the ship,' and when we cast our net it was filled with fish. And then we said, 'It is the Lord. He knew the fish were there.' And I threw about me my fisher's coat and I plunged into the sea and swam ashore. And there He was, with some fish on the coals. We brought our fish and shared them with Him. We ate breakfast together."

"The same Christ that you knew?"

"The same one, with the marks of the spear in His side and the nails in His hands. I was with Him for forty days. There can be no doubt of the identity." Let us put John in the witness-box.

"Do you confirm what Peter says? He is rather excitable, you are cool-headed and quiet. You will stop to think."

"Every word he said is true. I went with him to the open sepulcher. I saw what he described. I looked into the face of Christ. I have talked with Him. The very Christ who was crucified and buried, rose from the dead. I am willing not only to stand by that with my life, but with my death. And, more than that. After a few years I was arrested and banished to a little island out in the Mediterranean. And there, on that little island, surrounded by the ocean, I had a vision of the Christ that arose from the

dead and ascended into glory. I saw Him again. I saw Him as He shall come by and by and set up His Kingdom. I saw Him in all the glory of His power and majesty." Well, we will place another in the witness-box.

"What is your name and what do you know about this?"

"My name is Cleopas and all I know is that a friend of mine went with me from the village of Emmaus where we lived, into the city, and we saw the crucifixion. And we realized that He who we expected to be King in Caesar's stead, had been captured. He was crucified, and was dead. There was a rumor floating round that He had risen. Some women went, and said they saw angels, and then some disciples went and they found it just as the women had said. We had about given up hope, and started home. And as we were going along, depressed and sad, a traveller fell in with us and began to talk with us about the events of the day. And He unfolded to us the meaning of the Scriptures that we loved. He opened to us their meaning. We had a strange glow of heart and warming of soul. And by and by, when we came to our residence, He did not wait for the courtesies of the day. He would have passed on. But we invited Him in, and as He reclined at the table, and broke bread, we recognized Him. We had seen Him do that before. We looked up into His face, and behold! it was the Lord Jesus. And immediately He vanished. We hurried back to the city to tell the disciples. And while we were there, in the upper room, to tell about what Jesus had said, and how He vanished from the table, He suddenly appeared in our midst. There can be no mistaking it, I can testify on oath, that the Man with the pierced hands and the pierced side was with us at the table at Emmaus, and He appeared in the company when the doors were closed."

The Roman Soldier

But let us get a man from outside, one who is not in the inner circle at all, an unprejudiced witness.

"What is your name and where were you born?"

"In Italy. I am a Roman centurion, sent at the head of the Roman forces to garrison this city. Was ordered by Governor Pilate to execute three prisoners. And while I was executing them there was an earthquake. There were three hours of darkness. I listened to what one of them said as He prayed for those that killed Him, and I could but testify then as I looked into His face and heard His voice, 'This is not a criminal. Surely this is a righteous man. There has been some great blunder on the part of somebody.' And I looked at Him more closely and studied His surroundings, and heard Him forgive the poor malefactor, and heard Him say, 'This day shalt thou be with me in paradise.' I said, 'This is more than a righteous man, this is the Son of God.'"

"Were you ordered, on the day that Christ lay in the tomb, to make it safe?"

"Yes. Governor Pilate sent me word to give as large a guard as was demanded, and we placed the soldiers out in front of the sepulcher, and they watched Him. And in talking with some of them about what happened one of them said, 'As I was tramping my round in front of the sepulcher there came a light that dazzled me. When I came to consciousness I was lying half dead on the ground. And we gathered ourselves together and went back to the city and told the whole story to the High Priest. And he said, 'Do not make this public. We will pay you for keeping it private, and if you get into trouble with the Governor, we can influence him, we have our influence upon him. Say to him, "while we slept the disciples came and stole him away."'"

"Did you ever know a Roman soldier to sleep at his post?"

"Never. That means death. Roman soldiers never sleep at their post."

"Can you kindly tell me how they could know while they slept who stole Him away, if He was stolen away? They seem to be pretty certain the disciples did it."

A wise lot of men, to know what is going on while they are asleep. And that is about the best argument against the resurrection of Christ that has ever been given. It appears a falsehood on the face of it. If we were to ask that centurion, "Do you believe that the man you crucified rose from the dead?" I have not a doubt but that he would say, "Not the least doubt of it." All the testimony is in favor of the claim that there was a genuine resurrection. One thing I am certain of, the Roman soldiers did not sleep, and the disciples did not steal Him away.

The Great Scholar

Well, here is another witness we must listen to for a moment. He is an insignificant-looking man, and perhaps stammers a little in speech. But as you look at him closely you will see a bright eye, a strong face, one of the strongest intellects of the age.

"What is your name?"

"I was called Saul of Tarsus. I was born in Tarsus. I went up to Jerusalem to take a course in law under Gamaliel, a great teacher of law. I heard of a sect that was teaching things contrary to what I believed, and as a member of the Jewish Sanhedrim I stood against it. We had one of them up for trial. He was convicted. And when he was stoned to death I went out to see it done. I stood by and guarded the clothes of the young men that killed him. But I must confess that his praying for his enemies, and the light that shone out of his face while they were killing him, made a great impression on me. Notwithstanding, I decided that this sect should be repressed, for the sake of Judaism, it ought to be annihilated. And, with a warrant for the arrest of Christians, I was on my way to Damas-

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cus, when a brightness shone about me. I heard a voice. I looked up and saw the Lord Jesus Christ. I said, 'Who art thou, Lord?' I did not quite know who He was, but I knew one thing, that He was my Master. I knew one thing, that He was my Lord. I was stricken blind. Someone led me into the city. I stayed there for two or three days, until the bright, spiritual light came. And then my eyes were opened. I went into Arabia for a two or three years' course of study. And I have been serving this Lord and Master from that day to this."

A witness for Christ. Not only of the resurrection, but of this great experimental fact that He is risen. An everlasting present, that has in it all the past and all the future.

Missionaries and Explorers

Are there any other witnesses that we can bring before you? Yes, I think we may put in the witness-box David Livingstone.

Let us use the question that was asked him by a group of university students:

"Mr. Livingstone, can you give us the secret of your patience, your endurance and your success as an African explorer?"

"The last words of our Lord, 'Lo I am with you always, even unto the end of the world.' " (Without a moment's hesitation.)

And when you read his diary you find jottings like this: "The Lord Jesus was with me yesterday. I was weak and tired but He gave me strength." "I was in danger," on a certain occasion, "the Lord Jesus came to my help." "He answered my prayer." "The song in my soul was an anthem to the Lord Jesus." Not the Jesus that died. He believed in the Jesus that died, but the Jesus that lived, lived with him, walked with him, talked with him, sustained him, guided him, kept him. Until, by and by a new year began, and he wrote in his diary: "If it be Thy will, O Lord Jesus, help me this year to finish my task." He felt that the time was drawing to a close. Yonder in the lonely hut, in the African forest, the fever is burning, and as a physician, he knows that the end is very near. He gets off his cot in the tent, in the presence of the living Christ who has carried him through and helped him to bear his burdens and perform his tasks. There in the tent, in the dead of night, his soul passes home as he worships.

"John G. Paton, we would like to hear a word from you. What do you think of the testimony that Jesus Christ is alive?"

"I went to the New Hebrides. I found myself in the midst of murderous cannibals. They conspired to kill me more than once. Their loaded guns were pointed at my breast, and I had only one Shield. I had only one Protection. It was the living Christ. And I went through the danger unscathed because the living Christ was with me."

"Mr. Calvert, you went to the New Hebrides, too. Have you a word of testimony for the living

Christ; the fact that He rose from the dead, and continues to live and work in the world?"

"Why, sir, the night I landed on one of the New Hebrides Islands, the first thing I had to do was to bury some gruesome things, skulls and bones of victims who had been sacrificed the night before at a cannibal feast. It was an awful experience, sir, I had to go through it. I had to hide them from my sight. Yet, let me tell you, before I left that New Hebrides Island, the very men that had engaged in that cannibal feast were sitting with me at the Lord's table. They were singing the praises of this living Christ. And you cannot explain it on any other ground than that Christ rose from the dead, Christ lives, Christ works, and Christ transforms character and transfigures men."

Some Potent Facts

Well, I think we will put in the witness-stand the biggest infidel in town, the greatest agnostic in London, who proclaims the fact that he does not believe in the Bible or God or anything that is Christian.

"May we ask you a question, sir? You are corresponding every day. You wrote some letters yesterday, did you not? Will you tell us why you dated your letters as you did? What made you do that?"

"Oh, well,"—I can see him scratch his head and think, for he has a little brain—"What made me do that? Why did I write down 1916? Never thought of it. Just been doing it mechanically. But, to tell you the truth, this Lord Jesus that you talk about, gave the world the calendar, did He not?"

"That is right. You are on the right track now. Did He make any comment of that fact?"

"None at all."

How can you explain it? If you will stop and think you can explain it only on the ground that Jesus Christ rose from the dead, and by the power of His resurrection He changed the course of the stream of time and gave Christendom a calendar.

Then, you have some regard for the Sabbath. You Sunday League fellows recognize the Sabbath by trying to desecrate it so much. The Sabbath is the day that Christ made for worship. Will you tell me how it was that the seventh day, the Jewish Sabbath, was banished, the day that was almost worshiped, the day that was so sacred that even to go out picking up sticks on it was considered treason against the king, who considered it desecration, the day that was held almost as a fetish, the day that was held so sacred that only a little distance must be walked, and certain rules must be observed? Can you tell me how it was this sacred day of the Jew was suddenly displaced, within a generation, within a decade, and the first day of the week was given to the Christian church as the Sabbath Day? Did Christ command it? You cannot find it. How was it done? By the power of a fact. The fact of the resurrection of Jesus made the change. And you can explain the

change on no other ground. By the power of this wonderful fact the Jewish Sabbath gave way to the Christian's holy day, the first day of the week.

I need not go so far afield. I think I could select some of these boys and girls and put them in the witness-box to testify that Christ lives. I know some boys and girls in whose family disaster came, property lost, health lost, father lies down broken-hearted and dies, and mother is left with five or six children to support. And that mother was in touch with a living Friend. She went off and talked to Him, laid before Him her need. She asked for supplies. And somehow or other, in ways that you cannot explain except on the ground that the living Friend helped and guided and supplied, things have come to pass.

I can find a thousand widows in this city today by whom I can prove that the living Christ is real, that He hears prayer, that He helps the widow and the orphan in their trouble, that He gives succour. Take that strong man of business, the man who has put God to the test, and I can prove by him that the Lord Jesus Christ is alive: alive to help, alive to guide, alive to impart wisdom, as well as alive to sustain.

What the Preacher Has to Say

Now, friends, I would like to get in the witness-box myself if you will excuse me. I know that my father lived. I saw him. I felt him. As a child he supplied my needs. He followed me with his advice. He helped me until he went into the glory. I know that my mother lived. I have no doubt about that at all. And, will you believe me, if I know my own heart with a particle of truth, the living Christ has been more real to me than father or mother. I know that He lives better than I know that father lived, and that mother lived. He has helped. He is always in speaking distance. He has done for me things that father or mother could not have done. He has made a better demonstration of His presence than the best friend with whom I have ever come in contact.

We have not time to draw conclusions from this. My appeal is to the sceptical outsider. If you place the testimony in favor of the fact that Jesus Christ is risen in the witness-box, it is so overwhelming that it would stand the test of any cross-examination, it would stand the test of any jury, any court on earth. And if you would receive any testimony as conclusive, you must receive this.

And then when you have accepted it you have got a basis for hope in the future. "Now is Christ risen from the dead and become the first-fruits of them that slept." You buried your dead last year. You buried them in hope, because Christ rose. You have buried some of your dead aspirations during the past year. It seems they have been buried. But there is a resurrection for them through Jesus Christ our Lord, if you will trust in Him.

THE THOUGHT OF GOOD FRIDAY

By Rev. F. W. Pitt, London, England

The story of the love of God
Is written in the precious blood;
And God the Spirit moves the pen
To make that story clear to men.

Before the world by Him was made,
Or earth's foundations deep were laid,
The Lamb of God was slain to prove
The purpose of redeeming love.

Far back in time's remotest age,
When sin defiled life's fairest page,
The blood of sacrifices showed
The offering of the Christ of God.

Through every age, by law divine,
The blood runs like a crimson line—
And when the Lord assuaged the flood
The world began anew with blood.

To Abraham the promise came
Mid smoking lamp and burning flamé;
To him God's Word, not once, nor twice,
Was pledged in blood-red sacrifice.

The first-born of the land lay dead
Save in the house where blood was shed;
And Israel went by sprinkled blood
From Egypt to the Red Sea's flood.

Before the Tabernacle dim
The blood was shed that speaks of Him,
Who by His sprinkled blood now stands
Within the house not made with hands.

And Solomon, in all his glory,
Continued the eternal story,
When consecrating by the blood
The Temple of the Living God.

Faint symbols these, scarce understood,
Of Calvary's sacrifice of blood,
When God our sin on Christ did lay,
And all the symbols passed away.

Or lingered in a better feast
In memory of our great High Priest,
Who says, our spirits to renew,
"This is my blood that's shed for you."

The wisdom of the world disdains
The thought of blood to cleanse its stains—
But there it is, in every age,
Written by God on history's page.

And when the earth shall pass away
To usher in the eternal day,
The saints around the throne of God
Will sing, "Redeemed by precious blood."

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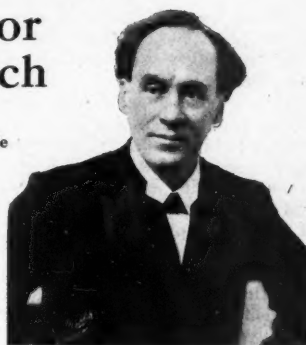
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The Law of Adjustment, or Practice What You Preach

By Evangelist Herbert Booth

An address at the Revival Conference under the auspices of the Moody Bible Institute of Chicago, January 31-February 5, 1917



Herbert Booth

DO you know anything about automobiles? Have you got an "Overland" or a "Packard" or even a "Ford"? If so, you'll have found out that the most important thing about the running of a car is the matter of "adjustment." Unless every one of the parts of that complicated machine are in perfect adjustment to each other there is no fun to be gotten out of your automobile. It may be the most splendid and costly machine now on show in the Chicago Exhibition, but if only one of the minutest sections, valves, cylinders, piston-rods, wires, batteries, wheels, cogs, which are intended to work together and contribute their share to the power and locomotion of the whole; if only one of these gets out of adjustment to its counterpart your automobile will instantly be converted out of an instrument of beauty and delight into a magnificent mockery and a costly provocation.

That's why a man needs a lot of grace as well as a lot of grease to run an automobile. Haven't you had the experience? You're running ahead in fine style. Then suddenly there's a wheeze and a squeak and the engines stop with a jerk. You try the starter, but it's "no go." You get out and try a bit of "cranking" but that's still more ineffective. You look over it, and at last get under it, and when you discover that the carburetor has got out of adjustment to the sparkers you know that there'll be no more going for that machine till these two parts are gotten into perfect relationship with each other.

So you see that your automobile, like everything else in this world that goes, runs by obedience to the law of adjustment—the correct relationship to each other of the things that go together. That law is everywhere. The stars shine true to it. It holds the planets in their orbits, the mountains in their places and every structure in this world on its foundation. You can get no success with any kind of a machine till you get it adjusted. You must adjust your lens in the camera to the landscape, or you'll get no photography. You must adjust your needle to the shuttle, in the sewing-machine, or you'll get no stitching. You must adjust your fire in the range, to the oven, or you'll get no cooking. You must adjust your mind to your books or you'll get no learning. The reason why one student may come through the Moody Bible Institute a genius and another a dunce, is not because the dunce may have any less mental capacity than the genius but because

one has learned how to apply or "adjust" his mind and the other hasn't.

The Spiritual Analogy

Now this brings me to my point. This law of adjustment like all the natural laws, which are God's own laws in God's own world, runs up into the spiritual realm. Just as the first law of the natural universe is the law of attraction which brings things into their proper relationship to each other, so the first law of the spiritual world and all its activities, is the law of correct relationship or adjustment to God and between those things which He has ordained should go eternally together.

A long and painful personal experience during which the Lord has taken a lot of trouble with me, and careful observation for twenty years in churches all over the world, has brought me to the conclusion that the chief thing that's wrong with many Christian workers and with the church of Christ today concerns this question of adjustment. There is on the one hand a serious mal-adjustment to the Lord, and on the other to the world.

Let me explain what I mean—but keep well in view while I try to do so, that this matter of adjustment is not merely something which the church and her leaders may aspire to or ignore with slight result, but that it's a fixed, unalterable law surer than the stars and lasting as eternity. The church which attempts to run itself or the leader who tries to shape his life and ministry without regard to that law, must inevitably, conspicuously and ignominiously fail.

Failure Everywhere

And do not forget that we see failure everywhere. The spiritual condition of the churches is appalling. Everybody with a soul-vision admits it. The facts attest it. The great imposing church machine with all her insurpassable splendor, with her costly appointments, her complicated machinery, her scientific method, her multiplied sections, her high-sounding and musical "tootings," her brilliant "head-lights," isn't mak-

ing much speedway,—isn't making any speedway at all for that matter, for she's about standing still. And most serious of all, the devices that have been resorted to, to mend her punctured wheels, and oil her machinery and get her engines on the go, are becoming less and less effective if you view things from the standpoint from which alone God regards them. There's a lot of pumping, and turning, and maneuvering, and snorting and spasmodic jerking going on but the engines of the church of the Mighty God can't be made to go, on such things as electric sparks and gasoline.

Again there is, unquestionably a great deal of true self-sacrificing devotion expended today in trying to restart the spiritual forces of the churches, which seems to be a dismal disappointment. We see this in not a little evangelistic effort nowadays. Why does it so fail? What's the matter? Why do we have to do such a lot of cranking with so little result? I'll tell you why I think it is. It's because things are "out of adjustment." We're trying to get the wheels of the church to revolve without regard to those inevitable re-adjustments which must be made if either a Christian assembly or a Christian is to make one iota of progress on the spiritual plane.

I

There Must Be An Adjustment of Our Thoughts to God's Thoughts

If we're going to be successful in this ministry of God's gospel we must be in line with His ideas. It doesn't much matter what we think. Our thoughts are only any good as they are true to His thoughts. He has thought out the way of salvation before the foundation of the world and it certainly isn't in our power to improve on it. We've just got to preach it. And where do we get God's thoughts? We get them from His Book, the Bible. We get many pointers, suggestions, analogies, illustrations, from God's world; but His eternal plan of redemption for a fallen race we get alone from His Word. We must then make His thoughts the standard of our thinking. While we can never think our way to God and His Son Jesus Christ, while our way of access to Him is by believing and not by understanding; yet we can think our way back from God and Christ, for He will illuminate every page of our Bibles and give us an intelligent explanation of every star in the sky, every flower in the valley and every pebble on the beach.

Here is where the trouble is with so many preachers. There is mal-adjustment in the pulpit. The preacher is out of gear with the gospel. He is often a dishonest man trying to preach a gospel in which he has ceased, in his heart, to believe. God knows it and God shows He knows it by withholding His Spirit. That's why thousands of sermons, despite all the maneuverings of eloquence and gesture don't go. Then again many of our "modern" preachers are

out of adjustment with their ordination vows. The supreme thing they promised to preach when they entered the pulpit is the thing they say the least about. They're "cracker-jacks" at psychology, and biology, and physiology and philosophy or some strange, "foolosophy." But somehow or other the pulpit "cylinder" is out of adjustment with the divine "spark" and though there's plenty of "gas," there isn't any explosive dynamic power, and next to no progress is made with the gospel passenger service to the glory land! God is not mocked. He has promised to germinate the life-seed of His own blessed truth. He keeps His promise but where that truth is not faithfully proclaimed His Spirit is conspicuous by its absence.

II

There Must Be a Correct Adjustment Between Our Invitations and Their Implications

There's a fearful danger of our drifting into a fatal indefiniteness in the matter of the invitations we give when preaching. This is so even as regards evangelistic preaching. The church and the world have gotten so mixed up these days that there needs to be a relaying of lines of demarcation. We want more practical and exact definitions. There's a prevalent use of general phrases which have lost almost all their meaning and their point. They have gotten out of adjustment with their necessary implications.

Take a few examples: We are always saying "Come to Jesus," "Give your heart to God," "Decide for Christ," and people are everywhere "lifting the hand" or "bowing the head" or "signing a card" or doing some other thing to indicate that they're getting converted. But this business of "getting converted" is a tremendously radical and serious thing. Great revivals in which people got really converted have always been associated either with the lifting of a standard of advanced and exalted truth, or with the origin of some movement which stood for such a standard.

Take for instance the early days of Methodism. Everybody understood what was meant by "Wesleyan salvation." Getting converted in a Methodist church in those days meant quitting the world, no theaters, no dancing, no gambling-card-playing, no unequal yoking with unbelievers. It meant red-hot devotion to God. A singing, shouting, shining, Holy Ghost religion. It meant suffering for Christ's sake, witnessing for His cause, bearing His Cross, enduring His shame. A preacher was quite safe in saying "Decide for Christ" in an early Methodist church. Everybody knew what he meant, and what was involved in going forward to the penitent rail. It was the same with all the other churches. But, alas, today things are quite altered!

We want therefore to make sure the people understand what we mean when we say "Come to Jesus." It meant something very distinct when Jesus said it. I was thinking this morning that

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almost the first thing Jesus did when He started His ministry was to lift up a standard; to make people understand, with no shadow of a doubt, what it meant to come after Him. That standard was the sermon on the mount. Today I read it through again carefully and this is what I found the people in those days were told it meant to be converted. It meant to be poor in spirit, to mourn over the world's condition, to be meek, to hunger after righteousness, to be merciful, to have a pure heart, to be a peace-maker, to be persecuted, to be as preserving salt in a corrupt generation, to be revealing light in a dark world, it meant nine out of the ten commandments, it meant no pharisaism, no unrighteous anger, no killing, no swearing, no oath-taking. It meant reconciliation with your brother, no lustful thinking, no adultery, no marrying the divorced. It meant loving your enemies, doing good to those who wronged you, no war, no going to law, no turning from the needy, no self-glorification, no money-hoarding, no judging, no giving the saint's pearls to the service of sinners. It meant a straight gate and a narrow way. Indeed, "coming to Jesus" implied a good deal in those days.

What It Means to Give Up the World

Again we're always urging people to "give up the world" and yet everywhere we see the grossest ignorance and the most careless indifference concerning a true estimate of what constitutes this "world" we call others to abandon. On the one hand there's a danger of overstating the case by all-embracing, sweeping assertions, and thus imparting a falsity to our message, and on the other there is the tendency to pass over a lot of essentially God-dishonoring, worldly things. Churches are everywhere impeaching what they call "the pomps and vanities of a wicked world" and at the same time they're winking at those things in the world which, in and out, up and down, through and through, the devil has inoculated with his soul-devastating poison. Hence we see "communicants" in the seats of the scornful before the utterly corrupted stage, or giving themselves to the sensuous fascinations of the dance or prostituting their talents in gambling and card-playing. Still more unfortunately we see those who have more light and advanced instruction, while they thunder at these and some other, now, more unpopular wrongs, keeping a discreet silence concerning others which are just as bad. They've never a word to say about the "movies" or the contaminating antichristian lodges or the reckless selfish Babel-born national spirit which belongs purely to this age and which so successfully counterfeits a true Christian patriotism. Oh! there's an awful lot of mal-adjustment concerning this matter of "patriotism." The patriotism of the Kingdom of heaven and the patriotism of the kingdoms of this world are not being rightly adjusted to each other in our churches today.

And what is the consequence? Why the churches of the world are being filled with a false religious fervor which is nothing but national hate and envy, and which is actually expressing itself in murderous blood-shedding.

Again we're always invoking men to "have faith in God" and yet at the same time we're in danger of ignoring the greatest opportunities for trust. As regards the unseen things of the soul we say "believe, believe, believe. All things are possible to him that believeth." But I'm afraid that this telling people to "believe" has often come to be a mere shibboleth for getting church members.

When it comes to the logical implications of our declarations concerning the potency of our faith in Christ how we draw back! How afraid we are! In the face of sickness how often we fail to trust God to heal us! What a chance that unbelief has given the Christian Science movement! In the face of national peril or physical danger how prone we are to call the man a fool or an "impracticable visionary" who proposes that we should "stand still and see the salvation of the Lord!" We put the word on our dollar-pieces but where, amid all the bedlam of tongues in the Christian church today about national "preparedness" have we heard even the suggestion that we should cease to trust in "horses and chariots" and begin to put our trust in the Lord? There is a striking mal-adjustment between our pulpit exaltation of "the dread omnipotence of Jehovah" and our more real confidence in fourteen-inch-shells and dreadnaughts.

The Spirit-grieving, if not absolutely demoralizing methods employed by many churches today to raise money are further evidences of mal-adjustment between our invocations to trust God and the practices we allow. The "society functions," worldly "bazaars," card-playing gambling parties and a score of other Christless devices, which are now resorted to in order to get money for the churches, don't fit in with the deep and forceful expositions on "faith" in the pulpit. There's something out of gear between the principles assented to in the church auditorium and the practices down in the basement and the whole machine gets "stalled" in consequence.

III

There Must Be a Correct Adjustment Between our Teachings and Their Logical Inferences

This is the time of Bible Schools. We are here in the midst of one which, perhaps more than any other, has moulded the characters and formed the ideas of Christian people all over the world. During the last fifty years the Bible, as regards its deeper, fuller teaching, has been a re-opened book. We're getting back, in this matter of Bible comprehension to the view-point of the early Christians. We are learning today in these class-rooms, and throughout the other schools and Bible conferences of the world, what the very

environment of the early church made it easy and inevitable for it to understand. We're getting out from under the rubbish-heaps of tradition which have accumulated through the dark ages. We're being taught how to "rightly divide the word of truth." We've seen the great importance of "dispensational teaching"; of placing things in the Bible where they belong and of distinguishing between literal interpretation and the teaching of type and symbol.

This proper handling of the Bible has uncovered some most precious truths. One of these is that "purifying hope" of the first church, the Lord's return to reign in glory on this earth. But listen! We must be faithful to this method and be careful to rightly "adjust" it to its logical inferences as regards other applications which we may find it more difficult to get accepted and more costly to insist on.

Take as an example, the great question which, more than any other, is before the world today. The scourge of war. The whole world is looking at the Christian church this very hour through the battle-smoke and the hazy poison-gas of blood-soaked Europe. The sound of our sermonizing and our song is being drowned by the roar of cannon and the din of bursting bombs mingled with the groans of dying men. The indifferent and unbelieving masses are puzzled,—and well they may be—as they see "Christian" bishops, in the name of Christ, giving blessing to soldiers who march to kill other soldiers already "blessed" in that sacred name. They see the churches of all denominations being turned into little better than recruiting stations for the armies that go to accomplish everything which is exactly the reverse of all that the gospel of Christ proclaims.

Think you we can sit still and say nothing to all this? To us the light has come as it has not to others. I believe that thousands of brave men, who never had light, will go from the mud and the blood of those trenches to better places in heaven than we will ever get if, having the light, we fail to follow it all the way. Never since the first days of the church was there such a call for courageous men and women as there is today. The courage of those who go forth to kill is putting to shame the cowardice of those in the churches who are called to save. The forces of hell are closing in upon us and we shall be compelled to take our stand in this matter. It will mean real persecution, but if we are faithful we shall get so into "adjustment" with the will of God and so out of "adjustment" with the spirit of this age that the conditions will be more favorable for a real revival than have been known for a hundred years.

The Bible and the War

It seems to me then that the method of Bible study which is the glory of this great institution, and which we know to be the right one, is a method which throws floods of light on this war question. It teaches us to put the temporal war of which God approves where it belongs and no-

where else,—with the only nation God has ever had in this world,—the Jewish nation. It distinguishes by a sharp antithesis between the armor of Israel's legions, which was material, and the church's "armor of light" which is spiritual. It sets in suggestive contrast the outward and visible forces of "flesh and blood" which opposed Israel, with those invisible "principalities and powers" which the Christian is to combat and which lie back of all the greed and hate which create war. It shows us the distinctions between armies who went to battle with God's express command to set up His Kingdom on earth, led by Jehovah himself and aided by miraculous intervention, and the modern armies who fight to get more of the earth's surface for their own greed and glory or to keep the unfairly large proportion of it they've already secured, often by the cruelest injustice to its original owners.

It puts in their true positions God's earthly nation, the Jews, fighting His battles by His direction; God's church being taken out of a wrecked world under the guidance of her absent Lord, employing no carnal weapons; the Godless nations of this age wrestling with each other with ever increasing savagery; and God's coming Kingdom with Jesus on the throne of this world destroying every offending thing, not with guns and gunpowder, but with the "sword that proceedeth out of His mouth." It reveals to us how the old regime of vengeance for wrong, "eye for eye," "tooth for tooth," together with all the temple sacrificial system was swept away with the dawn of the dispensation of the "new covenant" under which we as the church and "body of Christ" are to love our enemies, do good to them who wrong us and leave all kinds of "vengeance" to God to whom it alone belongs.

This is the teaching, as I understand it, of the Bible-student organizations of our time. It is the teaching by which we have established the saving doctrine of the Lord's return and by that very same argument I can see no escape from the conclusion that, for the Christian, the sword is sheathed forever. For a Godless world it is quite different. If I wasn't a Christian and no better method could be adopted, I would draw the sword for my country. As a Christian I can fight for it in a better way, with more telling weapons and more certain results.

And mind you, the prisons of England today are showing us that it takes more courage to keep out of this bloody business than it requires to go into it. We'll soon find that out over here. I stand on God's Word, then, when I say that if we are ever to have a revival of real religion (I don't mean a revival of millionaire anti-gambling-booze-fighting reformation, but a movement of the Spirit of the living God which does more than shake men's hands; which breaks their hearts and makes new creatures of them), then I say, we must get adjusted in these matters and especially in this stupendous matter which

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is eclipsing all others before the world today. You can pull both arms and your heart out cranking the old church machine and you'll never get one inch further forward while you preach love in the pulpit and defend murder in the trenches. We must adjust our teaching to its logical and inevitable conclusions.

"Then," you say, "am I not to defend my country?" Of course you are. Nobody can defend it as you can if you're a true Christian. Don't you know you're defending it already? Don't you know you're the "salt" of it? Don't you know that if it wasn't for the presence and mission of God's people the devil would dump the whole outfit into hell? Can't you get a glimpse in this deluge of tears and blood over yonder, of what is going to happen to this world when the Lord takes His followers away and leaves it to its own decomposing rottenness? Of course you are to defend your country! But HOW are you to defend it, that's the point. Not by methods infinitely more cruel than those of the red-skinned savages. You are to defend it by prayer, and by preaching the gospel which has done more for mankind than all the fourteen-inch-guns of all the armies and navies of the world.

My country! Yes, I love my country! I'll serve it gladly, I'll suffer for it willingly, I'll give of my substance to support the principle of order within it, but I'll not steal for it, I'll not commit adultery for it and I'll not, even for my country, go to my God with hands stained by my brother's blood. And yet a closing word.

IV

We Must Adjust Our Practice to Our Preaching

I read to you about the "girdle of truth" which Paul places in the first place of all the Christian's

armor. All the other pieces of that armor hang on that girdle. If we haven't truth, if we're not true men, if there is anything of a lie, of hypocrisy, of duplicity about us, our ministry, whatever it may do for others, will prove a withering curse to ourselves!

Listen! The ministry of Christ is a most dangerous thing to touch unless you taste it. Here's where the mal-adjustment comes in with thousands of preachers. I find with myself the most difficult thing is not to preach but to practice what I preach. Oh, let us attend to this before all else. We preach a revealed religion, let us see to it that we know something about a personal revelation. We preach an available God, let us see to it that we know something about reaching Him; that we know how to pray so as to get through and get heard. We preach the Cross, let us be sure we know something about self-denial. Let us beware of the snare which has gone so far on the road to discredit evangelism, the love of money. We preach the tragedy of a ruined race, let us be sure we're not caught fooling while the world is burning. Let us beware of that devil's own trap, in the gins of which so many of God's best advocates have been caught; the trap baited with foolish jesting and heartless flirtation. We preach holiness, let us be sure we know something about a clean heart and that the thoughts of our minds are not such as would hinder our prayers.

And last, and greatest, we preach the baptism of the Holy Ghost; let us be sure we know something of His gifts and graces, for without the gracious melting, germinating influence of that heavenly Guest our most exalted thoughts, and our most exuberant words, will be as dry as the desert and as meaningless as a sounding bell or a tinkling cymbal.

THE DYING AND RISEN SAVIOUR

By J. C. O'Hair

Behold the Lamb on yonder tree
The Prince of Glory dying.
He's hanging there for you and me—
"Forsaken" He is crying.
O Man of Sorrows: Son of God—
On Calvary's cross they're slaying.
On Him His Father lays the rod—
The price of sin He's paying.

Behold He comes forth from the grave:
The power of death defying.
The Father now by grace will save
The soul on Christ relying.
He died and rose that we might live
In Him alone believing;
Eternal life the Lord will give
To every soul receiving.

Behold the Christ on yonder hill
His earthly life is ending;
He now has done His Father's will
And so to Heaven ascending.
Behold His saints with upward gaze
For their Saviour yearning,
While all of Heaven sing and praise
Because of His returning.

Behold the Lord on yonder throne
For His saints is pleading.
He is ever with His own
By His Spirit leading.
The Lord is coming for His bride
In the clouds appearing
In glory gathered to abide—
The blessed day is nearing.

Leng Shu Kien

A Soul's Tragedy and Triumph

By Rev. Charles Ernest Scott

IN a little building near our little church in Tai Ting Chen, Leng Shu Kien recently departed this life. Much of good and evil was packed into his career. On his trail the furies camped hot. The Chinese said of him: "Often snared in the devil's net"; and truly it was through peril, toil, and pain that he climbed the steep ascent to heaven. But we rest assured that God who mercifully forgives a real repentant, gave him abundant entrance.

I went to see him before he died; and the following strange tale he told—the story of his own soul's tragedy and triumph.

In the terrible year* of the Boxer uprising, when terror stalked openly among the millions of this province, and when the members of the "Big Knife Society" and "The Order of Patriotic Fists" were making it their devilish business to ferret out and torture every seizable confessor of Jesus, many Christians of our field fled into Tsingtau. Among them was a young man in his prime, Leng Shu Kien, reported to be one of the three brightest and ablest graduates of Teng Chow College. During those dread summer days of 1900, Leng acted as one of the evangelists in our station—he was zealous and warm-hearted, but as yet had not entered the furnace of God's testing, which every man some day must do to prove to himself of what stuff he is made and how real he is to the King of kings.

The great bay and open roadstead of Tsingtau were full of German cruisers and transports; sturdy soldiers of the Fatherland in khaki suits and helmets swarmed everywhere. The place was a bee-hive in preparation for the punitive advance on Tientsin and Peking.

For all this the American missionary had no time or strength. There was another swarm that engaged him—the refugee Christians who had fled in from the country. Terror-stricken, some huddled like a flock of sheep in this strange, new-grown, foreign city; others without intermission besought the foreign shepherd to help them and to save their families. Between efforts to assist these helpless ones who leaned so heavily upon him, and to devise means to protect the country Christians out in the villages, the missionary was taxed beyond his strength.

Acting As Interpreter

In the midst of such distractions and anxieties the German general, Waldersee, afterwards to be chosen Commander-in-chief of the eight allied armies, sent to the American missionary to know if he knew of an alert, able, foreign-speaking Chinese who could accompany him as translator to the seat of disturbance. Leng Shu Kien, in his pride and strength, offered himself

and was the man chosen. What honor to be sought of foreigners of valor and might! What prestige for an unknown Chinese youth to become the boon companion and confidant of renowned ones!

Finally the great day came; all was ready for the campaign of punishment upon yellow men who resented the stealing of their lands. Animals, munitions, provisions, soldiers, were safely aboard. Amid a festive scene, long to be remembered, the mighty ships in gala attire moved slowly away from the great granite piers that have not their like in the Far East. As the fleet steamed down the Bay, band answered band with stirring strains. But these vessels that could make such a noise of destruction were, as they receded from the land, silent, and that silence was impressive with terrible significance. It was as if they were husbanding all their latent, terrible strength for the errand of vengeance upon which they were bent.

And Leng Shu Kien was on the flagship! Yes, in the commander's entourage. It would have been fine had he stayed and helped the distressed flock; but he chose to go with that world that trusts in might and appearance and to enjoy its eclat for a season!

The storming of Taku and the fighting at Tientsin—the wrack and death in it all—the tumult, the carnage; the fierce lusts unleashed—terrified him beyond measure. Removed from the uplift of the Christian school and his missionary friends, Leng, for the first time, discovered his weakness. All the restraints of his life were suddenly brushed aside during those mad, martial days. He speedily found himself under the pressure of the world, the flesh, and the devil, the victim of tobacco, liquor, and the gaming table. He was flattered with the attention that, for their own ends, the officers deigned to show him, and, consorting with ungodly ones, though in high places, it seemed necessary to conform to their ungodly standards. "Bu hao i si tei tswei ta men," ("Not fitting to offend them") is perhaps not altogether a Chinese characteristic. Be that as it may, he saw that the great valley of decision lay immediately before him and he shrank from walking in it. He went to the great man and pleaded to be released without pay, from his contract. His family needed him; letters were calling him home, etc., etc. He was curtly told that if he attempted to leave his assignment, he would be shot.

The Loot of Peking

Sick at heart at his own weakness and full of dread for the future, he was forced to go on with the troops to Peking. There, all the powers of hell were loosed. The siege ended, the sack,

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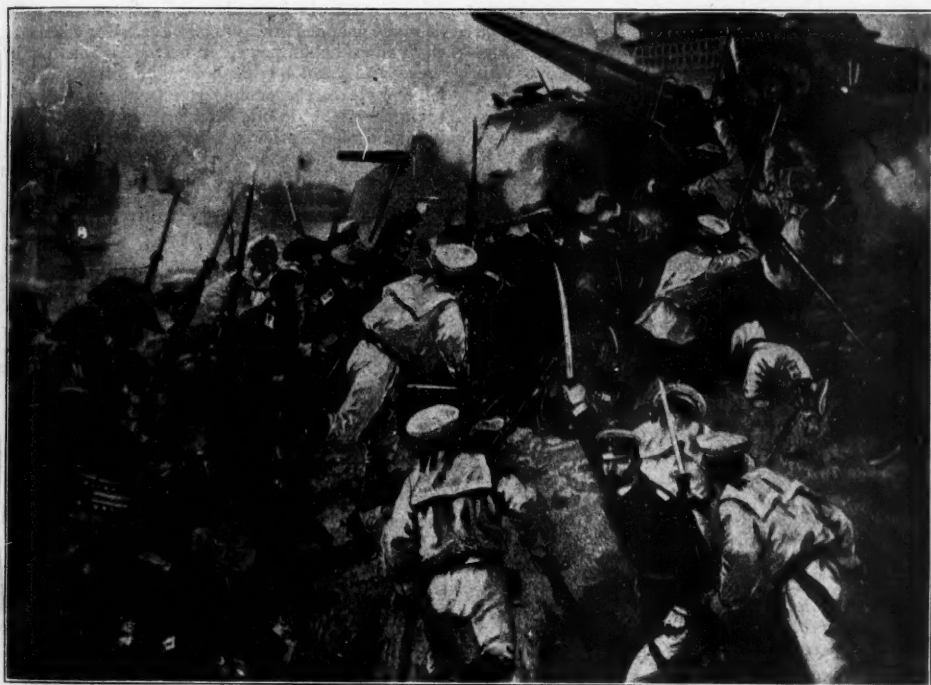
memorable in history, began. None could stay it. The frenzy to loot took possession also of him—to loot before it was too late: to loot while fortunes in silver ingots could, by the initiated, be had for the mere carrying of them away; to loot while jewel boxes of the most exquisite French design could be had (by the circle in which he moved) for the mere snatching of them from the tables of princely harems; to loot while furs of fabulous value, packed away in the chambers of decamped nobles, could be had for the selecting; to loot while sacred imperial garments themselves could be possessed for the choosing; to loot while the art treasures of palaces were still open to him.

As the young preacher affirmed, "I sold

them pose before the camera preceding the shooting, or striking off of the heads of doomed wretches. As Leng put it, "I crawled on all fours in the slimy depths of devilish indulgence."

At last there was no more use for him; and, rousing himself from his ghastly revel, he bade adieu to his adventitious glory—its tinselled pomp and circumstance—and started overland for his mud hut in his mud village in Shantung province. Several carts were loaded with his loot, a haul precious beyond the dream of avarice of any highway robbers who might be met on the way.

Scattering away from Peking were thousands of defeated Boxer braves. They were not only disappointed, they were enraged. They had



International Fighting—Taking of Taku Forts During the Boxer Rebellion, German Troops as Principals

myself body and soul to the devil, and sated myself in an orgy of sights and sounds and deeds wicked beyond description." He saw foreign troops shoot down unoffending peasants like rabbits. He knew of many Chinese women jumping into wells and taking poison to avoid a worse fate at the hands of representatives of Christian nations. He had inside knowledge, in part experimental, as to what troops were considered "smoothest" in getting booty; and what, the clumsiest. He watched international soldier-police-squads take out their victims, and saw

been made the puppets, the empty-handed dupes, of the wily Empress (whose officials to her face, in ironic euphemism, called her "The placid Buddha," but to her back, "The Old She Devil"). These bandits and soldiers lined the roads and were desperate. They were mad for plunder and revenge. No man could run this gauntlet and escape with his life, not to mention treasure, unless he bluffed himself through as a Boxer. Poor Leng related that many times he denied his Lord on that fateful march, in order to keep his skin and plunder.

To save his conscience, and show appreciation of kindness extended, he sent to a missionary friend one of his "souvenirs," as he called it. It was no less than the very case which had contained the magnificent Bible presented by the Christian women of China to the Empress Dowager—a gift and occasion marking an epoch in a history of one-fourth of all the globe's humans. It was a piece of loot out of the sanctum sanctorum of the private apartments of "The Buddha" herself. The costly Bible therein encased had gone to a foreigner, "one higher up"; but this case was "good picking" for a young Chinese. The box was done in the imperial yellow—bidden to non-imperial yellow mortals—more dangerous for Leng to handle than fire.

Settled in his native village, the devil speedily drove him from one excess to another until he was quite crazy; in his colossal egotism, lordly pride, contemptuous disdain, and pseudo-military imperiousness, tyrannizing over his humble neighbors. To drown memory, he drank hard and lived fast, until delirium tremens had him in the toils. He ran through the streets naked, brandishing knives and attempting to kill any one who could not escape out of his hand. In a frenzy of brute rage, he murderously dashed his little child off the kang (Chinese brick bed), which outrage later resulted in a mortal disease. He beat his wife repeatedly, almost to death. Terror reigned all about him.

Meantime he strutted about in robes, the beauty and costliness of which amazed and struck awe into the simple villagers. Gradually their first fear of him was changed into horror and disgust. Green-eyed envy began to whisper; and finally it leaked out to the county magistrate that imperial garments were in his possession. This meant death, and as Leng was reported to have loot—wealth untold—a unique opportunity was afforded for "squeeze." What official in his senses could let such a lucky chance pass by unimproved? Moreover, it was all so easy. The magistrate could at the same time pose before his superiors, and with good face, as a just judge and patriotic doer of duty.

In a Chinese Prison

So one fell day the yamen henchman suddenly pounced down upon Leng, wallowing so deeply in the mire of sin, and trying thereby so desperately to drown conscience and forget the innocent days when he was poor and useful—and happy! And he found himself landed in a Chinese prison! And in warm weather! The conditions beggar description. The prison had no floors, no beds, no sanitation—prisoners just sat around on the ground amid filth and vermin and stench—to rot. A Chinese prisoner, if he has means, usually furnishes his own food—or starves. He usually furnishes some for the henchman, too. Indeed he hands out blackmail to various grades of the prison underlings for every bit of nourishment and for every drop of water that is doled out to him. As long as a prisoner guilty of serious

offense has money he is preserved after a fashion, till the last possible cash is wrung from him or his family. Then he may die as soon as he pleases.

When Leng balked at too big a gouge, the screws were put on. The "Ya" are acquainted with every choice mode of torture, and know how to apply it to the point of exquisite nicety. If the prisoner is recalcitrant, it is easy to bring him to terms—just put the "Cangue" around his neck, so his hands cannot reach his face, and let him sit bareheaded in the boiling sun, unable to scratch off a swarm of stinging flies that settle on his bleeding, ulcerated neck. Or lock his hands and feet in the stocks and let him rest in that position all night while the vermin nibble at him. Or press hot chains into his naked flesh; or pinch and crack his joints; or bamboo him till the skin jumps in chunks from his body and the raw flesh lies on his bones in waves of welts. For centuries the yamen henchmen have been past-masters in these, and all such tricks. For indubitable proof, let one study the temple representations of the tortures of the damned, as portrayed under the direction of the priests, who hold the people in a bondage of fear. They get these realistic conceptions from what they know is happening in the yamen yards and prison pens.

With all such resources at his command, the magistrate piously cracked this whip over the head of the guilty, body-wrecked, terror-stricken Leng: "You know you ought to be shaved with the big razor (i.e., have your head cut off), and unless you give up your last cash, I'll do you to death, and under the law!"

Thus months passed—no surcease of torture, no hope of release. The only thing to look forward to, when the gradually drying-up stream of blackmail should have dribbled out its last drop—decapitation. If horrors could be multiplied, Leng was occasionally threatened, when less money was forthcoming than some family member was expected to bring, with "ling Chi" (the death of a thousand cuts), i.e., skilful slicing of the flesh in many pieces before the vital organs succumbed to such treatment. Leng was learning experimentally, the meaning of James' oburgation: "Come now, ye rich, weep and howl for your miseries that are coming upon you. Your riches are corrupted and your garments are moth-eaten. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire."

The Obdurate Missionary

Then one day Miss Vaughan of Tsingtau Station, visited a village near Leng's to hold a women's Bible class. The elder of the local church came and besought her to give him her calling card that he might carry it to the persecuting magistrate and plead mercy for Leng. Armed with this bit of magic paper, the symbol of the now vindicated and resistlessly triumphant foreigner, the elder could with face beg the judge to relent. Thus the official might have mercy on

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him and pardon him. But Miss Vaughan was obdurate; and the elder, though a good man and a true friend of hers, retired chagrined and angered at her hardness of heart.

Soon the news spread to Leng's village that "Han Ku Niang" (Miss Vaughan) "mighty in prayer," as they called her, was at Tai Tsi Tswang; and Leng's mother and wife, faithful, anguished creatures, came at all speed to see her. They likewise pleaded, pleaded desperately, pleaded almost all night, for the card-presenting. But in vain. At last they did what a Chinese does only in the direst straits, and what, when it is performed to them, few Chinese dare resist—they prostrated themselves before her and made the "ka tou" i. e., they knocked their heads on the ground before her. Under such terrible circumstances, in such dire straits, the Chinese say that they interpret the "ka tou" to mean, "Grant my petition or slay me!"

In the course of their visit, Miss Vaughan repeatedly suggested that they pray with her for the miserable Leng; but the poor creatures, weak in the faith and almost distracted, had ignored this. Now, with their last hope in the arm of flesh broken, they were ready to try her way. So Miss Vaughan instructed them how to pray prevailingly with her. First, they were sincerely to repent and confess their own sins; Secondly, they were to dedicate themselves wholly to the Lord; Thirdly, they were to pray God to give Leng a heart of repentance and pray that, if it would honor God, he might be released. Then for a year Miss Vaughan gave herself, with a few sympathetic spirits, to pray for Leng.

Return of the Prodigal

A year after, to a day, when Miss Vaughan was holding a meeting in that same village, while they were praying for the miserable Leng, a messenger entered and said to Miss Vaughan: "Leng Shu Kien is out of prison! Leng Shu Kien is in this village! Leng Shu Kien is reviling you for praying for him! He says that never, during all his days, has he heard of such proceedings! of prayer meetings carried on like yours, so 'bu an kwei ku' (i. e., not according to custom!)" The little company began to pray the more earnestly, that today he might repent and confess his sins. That afternoon, irresistibly drawn of the Holy Spirit, he came to the meeting and, arising in their midst, and with tears streaming down his face, made a clean breast of his sins, asked God and his family and neighbors to forgive him; and began a new life of service.

It was the toilsome climb of the released jailbird. Not only Christians but missionaries found it hard to believe he was converted, or could be. But Miss Vaughan and her little band prayed on. And Leng, despite slanders and sneers, kept his feet; he became a leader and a personal worker among the young men of our Tsingtau church. And the sincerity of his confession none could doubt.

His earnings he put into real estate in business

sections of Tsingtau, and set aside all rent accruing therefrom for the use of the church organization to which the Christians of his village belonged. This annuity, provided for in his will, helped his country church to call its own pastor and to do considerable home mission work. Besides, his example was stimulating to many Christians and heathen who had earlier known him.

But his suffering had induced lung trouble; and, spitting blood, he came to the East Suburb hospital to die, accompanied by an elder, his true friend and yoke-fellow in the Lord, a member of the little band who had prayed him out of the depths of hell. I visited him shortly before his death and held a little service. He witnessed a good witness to the saving power of Christ his Lord; and wrote a letter to his old college mates and friends, now leaders of the church throughout this province. In it he said, "Beware of covetousness which is idolatry and a root of many kinds of evil. They that are minded to be rich fall into temptation and are snared of many foolish and hurtful lusts, such as drown men in destruction and perdition. For the love of money is a root of all kinds of evil: which some, reaching after, have been led astray from the faith, and have pierced themselves through with many sorrows. Also especially beware of the love of fine clothes, a weakness, which brought about my downfall. I commend you all to the service and salvation of Jesus! Amen!"

We believe that in glory he looks upon the face of the Lord of Glory, being numbered among the saints who came up out of the love of the world and its great tribulation, into the eternal felicity of His saints.

IMMORTALITY

By J. Francis Davidson

Naught availeth if this life be all,

Our noblest thoughts are tinged with something vain,

With ebbing strength life's fullest joys will pall;

The greater part of life is bearing pain.

But in the secret longings of the soul

A hope eternal springs for better things;

A wistful yearning for a higher goal

E'en to our darkest moment firmly clings.

It is the echo of the voice of God

Who speaks to us, and fain would draw us near

To heavenly paths by angel footsteps trod

For this He gave His Son—so loved, so dear.

If there is not the every-day commonplace diligence to break the power of the every-day difficulties and keep down the every-day evil, we shall have to contend with the flesh instead of Satan (with whom our conflict ought to be) while it will give him power to come in when we are not ready to meet him; we shall have to get the armour in order, at the time the fight should begin.—J. N. Darby.

Three Good Stories of Gospel Work

I

THE STORY OF JIM'S CONVERSION

By Evangelist E. J. Forsythe

JIM was my friend. We were inseparable. We walked the pathway of life together in pleasure, in joy, in sadness and in sin. My loved ones asked me to give up the association with Jim, but I refused. Others deplored the fact that I was being influenced in the things of unrighteousness by companionship with Jim. He was a whole-souled fellow, good-natured, happy and a good singer, loyal and mighty interesting, so much so that I enjoyed Jim to such a degree that I refused to listen to the solicitations of those that would have me separated from companionship with him.

Years went on and in the regular course of business life, we separated for a time only to meet again in Detroit, Mich., where we resumed the same old life of pleasurable sin and wanderings without God.

I left the city and Jim's ways and mine diverged and for years, we had no correspondence and knew nothing of each other's whereabouts. I was converted and many many times my thoughts ran toward Jim, and I prayed earnestly that somehow God would reach Jim and into his life might come the same change, the same satisfaction and peace that had come into mine.

In the providence of God, we were called for two great tabernacle meetings in Detroit, Mich., in January, 1916, and the first Sunday afternoon that I preached to men, as I sat upon the platform and saw the thousands of men pouring in the doors of the great tabernacle, I suddenly thought of Jim and wondered if he was alive, if he was in the city, and then the thrilling thought, could it be possible that Jim, reading the papers and seeing the advertising upon the street cars would know that I was preaching and come to the meeting. I watched the faces of the great throng and at last away down at the front doors, I saw a big tall man come in and wave his hat as if to call my attention to him. It did. I watched him as he came down the side aisle and then realized that it was Jim. He strode up on the platform and said, "Gee whiz! Eli, can this be you?" And I said, "Yes, this is I." He said, "Are you sure going to preach today?" And I said, "You bet." I called to my son who was leading the singing and said, "Charlie, shake hands with old Jim whom I have often spoken to you about."

As Peter Bilhorn, who was with us, commenced his song, I watched Jim's face and could see that he was interested. As I went on in my sermon, I looked several times over at Jim and he was drinking it in. I prayed as I preached for I knew that among that great throng of men, nobody needed it more than did Jim. As I closed

my message, Jim jumped from the side seat and threw his arm about my shoulders and said, "Old boy, I didn't think you could do it."

The next Sunday, Jim was back on the front seat among the men. I had prayed for him all week and now as I entered upon the preachings of the message, it just seemed to me that I was preaching for one man, and that man was Jim. As soon as I had closed and gave the invitation, Jim was the first one to jump forward and clasped my hand, the tears streaming down his cheeks and he said, "Eli, I wish I had done this years before." His joy was complete, he signed his card and left me with a big smile upon his face, to meet again the next Sunday. The closing day came and as we were to open in two weeks on the north side of the city, we did not bid each other good-bye, but just clasped hands and prayed that God would bless each of us until we could meet again in the other campaign.

As I returned to my home, it was with great satisfaction that I related to my mother, the story of Jim's conversion, for she had remembered Jim.

Returning to Detroit, the second day that I was there, the telephone rang and one of the members of my party summoned me and when I went down to speak, a voice at the other end said, "Is that you, Eli?" And I said, "Yes." And the woman said, "I am Jim's wife." And I asked after Jim and how he was and she said, "Jim has just dropped dead. How happy I am that he came out in your meetings, and his whole talk these past few weeks has been about Eli and the wonderful change."

Our meetings in Detroit were the means by which God saved thousands of people, but the greatest satisfaction of all that work comes to me when I remember that in God's great love and kindness, he permitted me to go into that great city and lead Jim to Christ.

II

AN INFIDEL SILENCED

[We regret that the name of this contributor has escaped us—Editors.]

The following occurred on a journey between Bristol and Birmingham, England.

Mr. R. entered the express for the north about 12:20. He found the carriage nearly full of commercial travelers, and sitting opposite him a stout gentleman about forty years of age who, after looking at him very hard several times, leaned forward and said:

"Would you mind my asking you a few questions?"

"No," said Mr. R., somewhat surprised at the manner in which he was approached.

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The traveler then said, "Do you believe in the existence of a God?"

"Yes."

Turning to the other occupants of the carriage, he said, "Gentlemen, I would esteem it a favor if you would listen to the questions I put to this gentleman; I have put the same to dozens of people and have had always the same answers, and doubtless I shall obtain them here again. Then we can discuss the matter!"

Turning again to Mr. R., he said:

"You believe in the existence of God?"

"Yes."

"Have you ever seen Him?"

"No."

"Can you measure Him?"

"No."

"Weigh Him?"

"No."

"Feel Him?"

"No."

"Smell Him?"

"No."

"Taste Him?"

"No."

"Do you know anything about Him humanly speaking?"

"No."

Then, with a look of disgust, he turned once more to the other travelers and said: "Gentlemen, it is the same answer that I have always obtained; they know nothing whatever about Him, and yet there are tens of thousands who blindly put their faith in this person they call God. If we were to apply such reasoning to our business where would we be? Gentlemen, it's a marvel to me, and something that I cannot comprehend."

While this "oration" was going on Mr. R. was thinking of what he would say when it was finished. Whereupon, going over just in front of the traveler's face, he said, "What moves these fingers?"

The infidel hesitated a moment, and then said, "Life."

"Good," said Mr. R., then turning to the others he said, "Gentlemen, I have never put the questions to any one that I am going to put to this gentleman, but before I put them I think I know what his answers will be. After we have obtained them we can discuss the matter."

Still moving his fingers before the infidel's face he said, "You have already informed me that life moves these fingers."

"Have you ever seen life?"

"No," mumbled he.

"Can you measure life?"

"No," drawled out.

"Weigh life?"

"No," with great difficulty.

"Feel life?"

"No," spat out.

"Smell life?"

"No," shouted.

"Taste life?"

"No," groaned.

"By the way, do you know anything about life, or where it is located in the body?"

"No," somehow gotten out.

Turning to the others Mr. R. said, "Gentlemen, here is a man who believes my fingers are moved by 'life,' but he knows nothing whatever about 'life.' And believe me, there are tens of thousands of people who believe the same thing, and know nothing whatever about it. They use it, walk about with it, eat by it, use all their senses with it, and yet they think its 'life.' Were we to apply such foolish notions to our business where should we be? Why, our business would not stand for an hour."

The infidel was much relieved when the train arrived at Cheltenham, where he got off.

III

A MINISTER DELIVERED FROM SECRETISM

[We have permission from the writer to publish parts of two letters, which are here united as one.—Editors.]

I have been without a charge since last July. I had to resign owing to the intriguing of Freemasons. I might say that previous to taking "The Christian Workers Magazine" I was a prominent "order" man, especially an enthusiastic Freemason. But two or three trenchant articles in your magazine proved to me that, alas! no man can serve two masters.

I served masonry better than I served my church. I got men to join the masons that I could not get to join the church; in fact, I began to see that once a young man joined the "orders" it was well-nigh impossible to get him to become a member of the church.

Once I saw the light, thanks to your magazine, I pulled out. If I was once a "joiner," I immediately became a "quitter." Then the masons showed the power of the devil. They influenced the presbytery to overwork the rules of the church and on a mere pretext, asked for my removal. Anyway I solved this dark and deadly plot, and put my trust in God, and resigned. So have been without a charge ever since, and can rejoice in more spiritual freedom than ever I thought it was possible for any man to have; and am deeply grateful to God that His Holy Spirit has delivered me from that terrible bondage. I have a peace I never had in my life. Thank God, who in His own good time will call me to another charge.

I have a family of five children, but I can say that I am happier than a minister who is a mason or any other order man, with no family and a large salary, because they are in darkness and to them Scripture is a vague mystery. The Holy Spirit they cannot know because they unknowingly grieve Him. The Holy Word has been a wonderful delight to me since I have torn off the mask of secretism. Preaching instead of

being an irksome duty, has become a delight. The first thing that dawned on me was that my soul was in danger of perdition.' I was on the road to hell, and in a very respectable, though disastrous, manner was leading others down the same road. Better lose a congregation with a good stipend than have to lose my soul—a soul embalmed in Freemasonry, perfumed with tobacco smoke, and petrified with allegorical symbolism—a woeful spectacle to stand before Him

whose eyes are as a flame of fire.

I want you to pray that I may be guided to a congregation where I can declare the whole counsel of God. I do not wish to flatter you, but I must say that "The Christian Workers Magazine" has done more to open out to me the beauties of God's Word than anything I have ever had. May God bless you and may your magazine be the means of leading other ministers who are in darkness as I have been, to the light.

The Booster Chorus in Modern Evangelism

By Evangelist H. J. Bray

[The publication of this article is not to be understood as an endorsement of all it contains or advocates.—Editors.]

PERHAPS there is no one thing in modern evangelism that has a greater drawing power (outside the large chorus) than the "Booster Chorus." It is with a desire to emphasize the fact that by this means "A little child shall lead them" that this is contributed.

This organization should be started as soon as possible in the campaign. Get in touch with the superintendent and other authorities of the schools and get their cooperation, which is very necessary for effective organization. The best time to meet the "Boosters" is immediately after school, having them come to the tabernacle as soon as they are dismissed. Have the announcement made in each room after the noon hour has been called. It is much better to announce it at this time as it will be fresh in the minds of the children, and they are not so apt to forget. It always pays to have the evangelist announce the "Booster" rehearsals from the pulpit, that the fathers and mothers may assist by seeing that their children are there.

In selecting the chorus the age question always comes up. A good age limit is from seven to fourteen years; one can oftentimes use a younger child to great advantage, however.

It is not necessary that every member be a capable singer as one of the features of the chorus is to train children to sing.

Program and Methods

The program will depend a great deal upon the repertoire and ability of the leader. The most attractive songs to use are motion songs. Do not depend upon songs alone, but have some of the "Boosters" give recitations. A good feature is to have a number of yells, and select some small boy from the chorus to lead in them.

If so desired a light program may be arranged each week, to be put on in connection with congregational singing, every Saturday evening. This will help to draw people away from counter attractions. Fathers and mothers who have been in the habit of taking their children and spending their evenings at the theater, and elsewhere, will come to see their children take part in the program, and many conversions have re-

sulted because parents have seen the active part their children were taking in the work.

A doctor was converted in one of our meetings. His little son was yell master, and also sang duets with me. The evening after the doctor had taken his stand, his wife came to me and said, "It was Richard that led my husband to Christ." Afterwards the doctor told me that it made him ashamed of himself to see his little son taking such an interest in the work, when he, the father, who should be taking the lead, was not even a Christian.

Another good plan is to put on two full programs during a campaign; letting the "Boosters" take up the whole song service.

In large cities it is better to use the boys and girls separately, as it makes too large a chorus to handle nicely when they all work unitedly, and they are easier to manage when worked separately.

Boosters as Advertisers

After a rehearsal load the "Boosters" into automobiles and take them into the business section. Let them sing a song or two, and give a yell, then announce that they will sing at the tabernacle. It also gives an opportunity to announce the evangelist. Put on a "Booster" parade and let them march through the streets singing songs, giving their yells, and carrying banners with appropriate mottoes on them.

Give short illustrated talks, have some tricks to perform to bring out some good points (Note—you can teach children much better by using some illustrated talks, or some little trick, as the eye gate is so much stronger than the ear gate). Teach them passages from the Bible, get Testaments into the hands of all if possible, make them feel that they have a part in the work, not just to sing, but in the saving of souls. Spend much time with them in prayer, teaching them the Lord's Prayer to begin with, and then outline short prayers for them.

It always brings joy to one's heart to see these little "Boosters" step out when the first invitation is given and surrender their young lives to the Lord, which is only another proof of the statement that, "A little child shall lead them."

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Prophecy and the Lord's Return

L. W. Gosnell

UNEXPECTED TESTIMONY AS TO THE LORD'S COMING

A recent issue of "Current Opinion" calls attention to the fact that the world war has led to a renewal of interest, in unexpected quarters, in the second advent. As an example, an article in the "Yale Review" by Vida D. Scudder, Professor of English Literature in Wellesley College, is cited. Miss Scudder says:

"Perhaps the age is sweeping to catastrophic end—and in that case, the true aim of the Christian is not to transform the social order but to transcend it. So thought the early church; she was largely uninterested in secular affairs, and her disciples, adopting an ad interim policy towards the evil world from which they had been saved, awaited, patient, humble, the coming of the Son of Man. And still the echo of the Lord's own query stings the heart: 'When the Son of Man cometh, shall he find faith on the earth?'"

"The war gave a terrible shock to trust in progress. But even before that people who thought were whispering that progress was an illusion; and a current in the religious world set towards those apocalyptic hopes always accompanied by other worldly fatalism. Books like Monsignor Benson's 'Lord of the World,' and the Russian Solovyov's brilliant 'War, Progress, and the End of History,' expressed the curious idea that the modern humanitarian movement, if not Antichrist himself, was at least a preparation for Antichrist."

The mind of Jesus, as Miss Scudder reads it, dwelt on two principles concerning the coming of the Kingdom: one was growth, the other was catastrophe. "When His church loses sight of catastrophe," she says, "and devotes herself comfortably and half-heartedly to furthering growth, omens of future judgment are likely to gather as they are gathering now." She adds:

"We shall do well if, heeding Christ's indubitable teachings, we live, as Maeterlinck puts it, in the light of great expectation, and join to our steadfast efforts to promote the Kingdom on earth, the awestruck readiness for future judgment. Of that day and that hour knoweth no man, but the time is sure. And it is to be remembered that in the New Testament judgment is the goal of hope, the beginning and not the end, for it ushers in that millennium which is no heavenly mirage in the thought of the Master, but the Christian utopia, the destined heritage of fleshly men. To the prayer, 'Thy kingdom come on earth,' which carries with it so sure a promise of fulfilment, must be joined that other last prayer of the scripture canon without which the heart would fail indeed: 'Even so come, Lord Jesus.'"

REVIVAL OF INTEREST IN BIBLE LANDS

Students of prophecy may, at times, have seemed visionary as they talked of the restoration of Jerusalem and the revival of the effete East. But they can hardly be considered so now. For example, a Chicago daily recently gave a leading place on its front page to an article with the heading: "Jerusalem; May Soon Fall Before Advancing Allied Troops." The article spoke of the advance of one British force from Egypt into Palestine and of the operations of another force in the Tigris valley. Mesopotamia is now spoken of as familiarly as France or Russia. Some who have been slow to believe all that the prophets have spoken may be encouraged to take up their study anew, for they deal with these eastern lands in which interest is so suddenly revived.

THE CHURCH AND SOCIAL REFORM

Premillennialists agree that the mission of the church is spiritual rather than in the direction of social reform. Indeed, some hold that Christians should have nothing to do with social reform, but this seems an extreme position to others who wait for the Lord. However, there is no difference of opinion among them as to the emphasis on the spiritual in the work of the church, and for this they are looked upon with distrust by many in this day of social service. It is refreshing to find a theologian so modern as Prof. James Denney setting forth the same view of the function of the church, although he is not reckoned with premillennialists. The following weighty words are taken from his "Studies in Theology," composed of lectures given some years ago before the Chicago Theological Seminary:

"I do not know how it may be here, but I know that in Britain the churches are plentifully instructed in their duties by those who are without, and their interposition demanded on all sorts of occasions. Just as men sometimes tried to capture them in early days for a philosophical propaganda, so they would now for a social propaganda; they want the church, very often, as an ally to fight their own battles. It is in the name of the Kingdom of God that these claims are made. This large conception, it is said, has been lost in the little one of the church, and the church needs to be waked up to the true scale of her duties. I have already criticised the relation of the two names, and do not need to say more here than that all that is binding on citizens of the Kingdom is binding on members of the church. They are to carry the new life

into every department of human activity, and by so doing to Christianize all. In the calling in which Christian men are called they are to abide with God. Whatever line of business a Christian man works in, he must work in it as a Christian. If he is an artist, he must be a Christian artist; he must recognize a responsibility to Christ and to the brotherhood in all the use he makes of pen or pencil. If he is a capitalist, he must be a Christian in the use of his money, and of the power it gives him, remembering what Christ says about the dangers of wealth, and that the soul of the poorest workman he employs is worth more to God than all the money in the world. If he is a politician—and in a free country every man ought to be one—he will carry Christian conviction, Christian cleanness of hand and of purpose, into his politics, and remember that Christ's will is supreme over nations as over individual men.

"And this, you will say, is commonplace, and so it is: but it is commonplace the disregard of which has brought upon the church many of her perplexities and dangers. Take, for instance, those economical questions that arise in disputes between capital and labor. People cry out fiercely that the church ought to mediate, that the church ought to be on the side of the poor and oppressed, and so on. The church ought certainly to be on the side of justice and of mercy; but it needs more than sympathy with justice and mercy to decide on the merits of a given dispute; it needs an accurate knowledge of the whole circumstances of the case, and that, it is impossible and unnecessary for the church to have. It is no part of my business as a Christian man, or even as a Christian minister, and therefore it is no part of the business of the church, which is the assembly of Christian men, to understand mining, docks, engineering, railways, or any industry, so as to be able to give sentence in cases of dispute. To do that is the work of Christian men who in God's providence

are called to live the Christian life under the conditions in question; and it should be left for them to do. When representative Christian ministers interpose in economic disputes, in their character as ministers, it tends to put the church in a false position, and though the present distress may excuse it, it is on larger grounds to be regretted. All life has to be Christianized; but the process is to be accomplished, not by dragging everything under the scrutiny and sentence of the church as it exists among us, but by sending out into all the departments of life men to live and work there in the spirit of Christ.

"The church is the home of the Spirit, the nurse and the educator of the Christian life; but her power to leaven society, and to be the salt of the earth, will not be increased if she makes it her policy, in the name of practical preaching, to lay down the law about all the details of existence. Christian ethics is not casuistry, still less is it the doing of other people's duties for them. There were things Christ refused to do; there are things that the church, and the ministers of the church should refuse in His name. We shall speak often of money, if we speak as He spoke; but we shall not divide the inheritance. We shall not assume that because we are Christians we are experts in economy or in legislation, or in any branch of politics, any more than in science or in art. We shall believe that the church which cultivates in all its members the spirit of humanity, the spirit of liberty, justice, generosity, and mercy, will do more for the coming of God's kingdom than if it plunged into the thick of every conflict, or offered its mediation in every dispute. The church does nothing unless it does the deepest things; it does nothing unless it prevails on sinful men to have peace with God through our Lord Jesus Christ, and to walk in love even as He loved us. Let us fix our minds on this as the first and supreme interest, and everything else will come out in its proper place."

A COUNTRY CHURCH IN APRIL

By W. Livingston Larned

The breath of spring is sweet today,
And warm, with promises of rose;
The very mountains seem to pray:
Each stream a sacrament that flows.
A white spire rises to the blue,
And fluttering pigeons, at its crest,
Bring down the Sabbath sky to you,
And fill the whole sweet day with rest.

God must have searched the countryside,
Until he found this little place
On which to build, and to abide,
So fair it is with holy grace.
Around about, the fresh green hills,
And meadows, and a winding road,
That wanders onward where it wills.
Past virgin wood and man's abode.

The doors are closed; the organ hushed;
Twixt prayer and prayer, the hour now;
But April's maiden cheek is flushed,
And buds are bursting on each bough.
You tiptoe up the well-worn stair;
Then, breathless, with uncovered head,
Catch faint, soft sound of whispered prayer,
As spring untombs her living dead.

The organ-loft of mountain peaks
Sends down an anthem, and you hear
The sermon that all Nature speaks
When God—and summer rains—are near.
Earth, conscious of its mighty part,
Grows radiant with an altar fire,
And from the wide world's happy heart
There sings a magic Sabbath choir.

—"The Christian Herald."

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To Promote Daily Bible Reading

By Howard W. Pope

"O Earth, Earth, Earth, Hear The Word of Jehovah." Jer. 22:29.
 "Study the Bible; make it your first daily business to understand some portion of it, and make it your business the rest of the day to obey what you understand." John Ruskin.

ONE PASTOR'S EXPERIENCE

Early in his ministry, the writer was led to begin preaching on the books of the Bible. It came about in this way: Our Sunday-school for many years had been giving a concert each month, consisting of the usual readings, recitations, and singing by the school, and closing with a short address by the pastor. The people had become a little weary of this service, and evidently some change was needed in order to awaken popular interest. I decided to substitute for the pastor's address a brief study of the books of the Bible, beginning with Genesis. I tried to give each book a characteristic name. For instance, Genesis is the Book of Beginnings, because it describes the beginning of the universe, the beginning of this world, the beginning of man, the beginning of language, the beginning of the Sabbath, the beginning of sin, and the beginning of grace.

As a large part of my congregation consisted of children and youth, it was necessary for me to treat the subject in a popular rather than in a scholarly way, and, above all to make it exceedingly interesting. I tried to explain what the author's purpose was in writing or compiling the book, and what were the probable sources of his information.

Without going into the subject in an exhaustive way, I tried to tell the story of creation in popular style, and at the same time show how the Scripture account compared with the facts of modern science.

The temptation and fall of man opened up the subject of the origin of sin, and the story shows the effect of sin, not only upon our first parents, but upon the race as a whole, and, therefore, it has a practical application to all. As the first two chapters of Genesis deal with generation, the third chapter takes up the subject of degeneration, and the remainder of the Bible, as some one has said, is devoted to the subject of regeneration.

The story of the flood opens up a new theme of exceeding interest, and Noah's deliverance is a splendid type of salvation. Babel, with its confusion of tongues, suggests Pentecost, where people of all tongues heard and understood God's message, and the coming day when all God's people shall use the universal language.

The call of Abraham in a land of idolatry, and his heroic decision to forsake family and follow God wherever He might lead, is suggestive of the day which every man meets sooner or later,

when God challenges him to forsake all and follow Him.

The journey of Abraham down into Egypt, the untimely birth of Isaac, and all God's dealings with Abraham, leading up to the offering of Isaac on Mt. Moriah, make a fascinating story full of practical applications. Isaac, Jacob, and Joseph follow along in quick succession, each illustrating a different type of character, each passing through strange experiences, and each fulfilling in his way a part of God's great plan for the development of the nation. Joseph's fidelity to God under the most trying temptations, and his subsequent elevation to be prime minister of the land, leaves Israel in the land of Egypt in a very peculiar position. She is a nation without a country, but not without a God.

Then, briefly reviewing the book, I called attention to the three principal characters—Adam, Noah, and Abraham. From them we can learn three practical lessons. From Adam we can learn to obey God; from Noah to talk to God; from Abraham to trust God.

At the close of the service I gave to each person in the audience a four-page folder, containing a brief outline of my address, including the principal facts, dates, and characters, together with the practical lessons to be drawn from the study of the book.

I asked the people to read the book of Genesis through, and at our next meeting on the first Sunday of the following month, to come prepared to pass an examination upon the outline I had given. At the next service I would spend ten or fifteen minutes in questioning the congregation upon the book of Genesis, briefly reviewing what we had gone over before. Then I took up the book of Exodus and gave an address on that. Thus I went on for a long time.

The Results

At once there was a perceptible increase in the size of the congregation, and in a short time the attendance on the night of the book study was the largest during the whole month. People began to read their Bible more, and to talk about it more, not only during my social calls, but in the mid-week service, and young people's meeting. The young folks especially were eager to get the monthly folder containing the outline Bible study, and if obliged to be absent they were sure to send by someone else to secure a copy. These they stitched together as the months went on, making them into a little book.

Perhaps the greatest benefit, however, was derived by the pastor. I had just graduated at an eastern university and theological seminary, where I had studied Greek, Hebrew, Latin, French, and German, besides philosophy, church history, and the usual curriculum, but I was about as ignorant of the English Bible as one could be. The Old Testament, especially, was an unknown land to me. The necessity, however, of becoming familiar with one book a month, and of boiling the material down to the limit of half an hour, kept me constantly busy. I was obliged to read and re-read each book many times, to consult commentaries, dictionaries, and other authorities, and always to keep in mind brevity and popular interest. Frequently, I would spend the better part of two weeks on the preparation of my book study.

The habit of reading the Bible constantly proved of great value. It kept me full of texts and themes and Scripture illustrations. I had no trouble in finding topics for sermons. My greatest difficulty was to find opportunity to use the wealth of material which was constantly accumulating.

While my studies were very crude and unsatisfactory, yet they were immensely helpful to me. The critical method which is so common in many institutions today tends to repress the emotions, stifle the convictions, and clip the spiritual wings of the student. My aim, however, was to unfold the spiritual values of the Bible, the great eternal truths of the incarnation, atonement, and resurrection. These, with their related truths, sin and regeneration, are God's greatest thoughts, and no man-made wisdom can compare with them. Nothing is so inspiring, uplifting, and ennobling to the soul as to range among these mountain peaks of revelation, and catch glimpses of the infinite and eternal God.

The Bible is always a present-day book. It is more fully up-to-date than the morning newspaper. The Bible is alive. If you listen prayerfully, you can almost hear its heart beat with the life of the bosom of God. No one can read half a dozen chapters narrating the life of Abraham, or Joseph, or Nehemiah, or Daniel, without feeling the iron creep into his bones, and his spiritual muscle grows tense, and his soul glows with a heavenly ardor.

And yet some wise men tell us that these are not real characters, and probably never lived. They are stories, not histories, and were written to illustrate Jewish life and customs. One is tempted to ask how they know this, and where the stories stop, and where the history begins? What about Paul and Peter, and our Lord Himself? No, such interpretation will never build up a church nor develop the spiritual life of the pastor. But if one will treat the Bible as the Word of God, and read it reverently, it will enlarge the spiritual life and power of any pastor. It is hard to trace the causes of spiritual results,

and I may be mistaken in my estimate of the effects of this book study upon my parish, but I am sure that it entirely transformed my conception of the ministry, and made a new man of me spiritually. Moreover, in a few months God gave us a season of spiritual refreshing which increased the church membership about fifty per cent.

Moving to another church some years later, I began the same method of giving a book study once a month, asking the congregation to read it in advance. I began this time with the New Testament, and found the results to be practically the same as before. And again in a few months there followed a revival which transformed the church and added greatly to its usefulness and power.

Moreover, the habit of reading the Bible consecutively with my eyes open for every spiritual application soon gave a practical turn to all my work. My aim was not to talk about the Bible, but to open it up in such a way that the Book would speak for itself. And it did speak mightily, to me at least. Everything I touched seemed to turn to gold. Illustrations multiplied faster than I could use them. All that I read seemed to contribute to the particular book study which I had in hand, for so closely is all truth related, that a pastor can search the heavens, the earth, or the bottom of the sea, and everything he finds seems to be related to the subject which he has in mind.

This habit of trying to convert God's Word into action soon became a passion, and affected all my work. It made me quick to recognize opportunities for service among young people and children. Calls soon began to come for convention work outside of my own parish. The possibilities of multiplying one's influence through a wise use of printer's ink appealed to me, and articles for the religious press, and leaflets of various kinds soon began to be called for. Convention work led to evangelistic work among the pastors. One position after another opened up to me, and as I look back, it seems as if each one was a direct preparation for the next, and had I known what my lifework was to be, I could not have prepared for it half so wisely as God, by His providence, did prepare me.

Doubtless I have made as many mistakes and blunders as the average pastor, and I have been guilty of many sins, but as I look back over a long and happy ministry, I can see that my highest enjoyment and what little service I have been able to render to the cause of Christ, dates back, and is largely due, to the book studies which I began in my early ministry.

READING BEHIND THE SCRIPTURES By Stephen C. Dailey

In all your reading of the Scriptures, seek for Christ of whom they speak. The divine statement is, "they are they which testify of me."

(Continued on Page 649)

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Young People's Society Topics

John C. Page

THE QUIET WAYS OF GOD'S PROVIDENCE

April 1
1 Kings 19:1-13

A comparison of chapter 18 with chapter 19 reveals a marked contrast. In the first of these two chapters there moves a man with assurance, boldness, conviction and courage. Visible manifestations of power attend him, fire and storm, and the quakings of king and people. In the next chapter the same man is seen in physical exhaustion and despair. Secret and unseen forces must operate now, but the man who knew the power of visible manifestations did not know, or else forgot, the power of these secret and unseen forces. Hence the lesson in verses 11 and 12 to teach him that the power of God was not limited to visible manifestations, to wind and earthquake and fire, but that in a still small voice, a sound of gentle stillness, the quiet ways of His providence, the power of God could also operate.

Those who are no longer guilty of the sin of rejection are constantly in danger of the sin of limitation. It is written—"They limited the Holy One of Israel." See Psalm 78:19, 20, 41, 42. We, too, measure and limit the Holy One. In our preconceptions and plans we limit Him to things and places, to types of life and forms of service, not professedly but actually. We look for Him in the great conventions and stirring events, in the extraordinary and the unusual, in the wind and the earthquake and the fire, that which makes up only a very small part of life, but He is also present in the sound of gentle stillness, the quiet ways of His providence. "Over all, through all and in all," is the inspired utterance concerning the Father (Eph. 4:5). The commonplace things of life would be glorified by this scriptural conception, for His power would be recognized in the quiet ways of His providence, and daily bread would be a token of His lovingkindness just as much as the manna in the wilderness. Then would the declaration that "all things work together for good to them that love God" be exceedingly real.

"Oh Lord, how happy should we be,
If we would cast our care on Thee,
If we from self would rest
And feel at heart that One above
In perfect wisdom, perfect love,
Is working for the best."

Not only in the realm of the physical and the material but in the sphere of the spiritual this sin of limitation besets us. We have trusted Christ for pardon from sins, but limit Him for power over sin; we have trusted Him for cleans-

ing, but limited Him for conquest. We have seen Him as the substitute for us but limit Him in His substitutionary work in us; we have acknowledged Him as our representative but limited Him as our Head.

The prayer of Elisha in 2 Kings 6:17 must be ours by appropriation. "Open my eyes that I may see."

THE SIGNIFICANCE OF EASTER

April 8
1 Corinthians 15:50-58

Peace concerning the past, power for the present, and promise for the future; this is the message of the Eastertide. He was delivered up for our offenses and was raised again for our justification (Rom. 4:25). He offered Himself without spot to God (Heb. 9:14). That offering was accepted and God raised Him from the dead as the acknowledgment of our justification; therefore being justified by faith we have peace with God through our Lord Jesus Christ (Rom. 5:1).

But not only so, there is power provided for the continuous ever-present. A battle has been fought and won, and the Victor over sin and Satan and circumstances, the conqueror of death and the grave, invites us to stand with Him in His new creation, (2 Cor. 5:17), on resurrection ground (Col. 3:1), to walk in newness of life (Rom. 6:4), to share with Him the fruits of His victory (Eph. 1:19, 20).

The soul enters into this truth and finds a song in Exodus 15:1, which can readily be appropriated as its own,—"I will sing unto the Lord for he hath triumphed gloriously." Standing in Christ who hath indeed triumphed gloriously (Rev. 1:18), we exclaim, "Thanks be to God which giveth us the victory." Sin, death, law, and the grave were all against us. But He hath triumphed gloriously. The victory is His—and ours too. As Israel shared in the victory of David over Goliath and the Philistines, so we share with our Lord in His victory. We were quickened together with Him, and seated together with Him (Eph. 2:4-7). Truly a great salvation, verily a mighty Saviour. Access unto this truth is the greatest need of the church today.

For the future Easter signifies promise and hope. "Christ the first fruits, afterward they that are Christ's at his coming." The Lord Himself shall descend from Heaven, then translation, resurrection, reunion, and eternal fellowship with Him. "We shall be like him, for we shall see him as he is" (1 John 3:2). "Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

THE LORD'S DAY, THE BEST DAY

April 15

Nehemiah 13:15-22

For spirit, mind and body the Lord's Day is the best day.

1. For Spirit. The unique thing concerning the Christian believer is that he is risen with Christ (Col. 3:1). A spiritual understanding and an appropriation of this is of more value than all the ethical standards, moral codes, human ideals and symphonies that men have ever devised. Everything that impresses this truth and makes it real is of the utmost value to the life of the spirit. The Lord's Day is a constant reminder of this great truth which when received by faith produces abundant fruit in holy living, and willing service. On this day, the first day of the week, the Lord's Day, Christ came forth from death. The power that wrought in Him when He arose from the dead, "the power of his resurrection," is the measure of God's power working in us now (Eph. 1:19, 20).

2. For the Mind: The pressure of modern life is such that the observance of the Lord's Day is more essential than ever. The traffic of the world's affairs runs through the mind during the six days of the week and makes a bid for passage on the Lord's Day too. In the midst of such conditions the divine counsel is imperative—"be not conformed to this world, but be ye transformed by the renewing of your mind." The Lord's Day is the best day because it provides for this very renewing. Let the magazines and the newspapers be set aside and the opportunity for renewing in the things of God be improved.

3. For the Body: There is no need for argument here. It is an established fact that the human body looked at even as a machine is unfit and inefficient for labor without the one day in seven for rest and renewing. There is truth as well as poetry in the familiar lines.

"A Sabbath well spent brings a week of content,

And health for the toils of the morrow,

But a Sabbath profaned, whatso'er we be gained,

Is a certain forerunner of sorrow."

HOW LYING UNDERMINES CHARACTER

April 22

Leviticus 19:11,12. Proverbs 6:16-19

Speech is the exponent of character and it also determines destiny. Lying undermines character and its end is seen in Revelation 21:8.

From whence come lies? For the answer see Mark 7:21-23. Lies are one form of that "deceit" which comes from "within"—"out of the heart." God knows the heart. His testimony concerning us is based on that knowledge. Part of the testimony declares that "with their tongues they have used deceit" (Rom. 3:13). The white lies of gossip and pretense, the darker ones of exaggeration, excuse

making and self justification, not to mention the grosser forms of deceit, all verify the accuracy of the Scripture testimony. Horses can be tamed with bit and bridle, great ships can be controlled by a small rudder, but the tongue can no man tame (James 3:3-8). Parental authority, friendly warnings and civil power all fail. Religious and moral restraints may be placed upon the unruly member, nevertheless the controlling principle obtains that "out of the abundance of the heart the mouth speaketh."

The root of the matter is not in the spoken word but within the heart. You may tend and trim the house-plant, but what if a worm is at the root? You may paint the timber of the house, but if the white ant works silently within those timbers the house will fall. Lying is a part of the fruit of a vine which is corrupt at its root, hence the need of another vine—the True Vine—on the branches of which another kind of fruit is produced, the kind mentioned in Galatians 5:22. Moral qualities and virtues of which truth and veracity form an important part are most vigorous when the indwelling Spirit is unhindered in His work. A life maintained in the power of an ungrieved Spirit (Eph. 4:30) will be delivered from the lying propensity and power of a deceitful heart.

MISSIONARY OPPORTUNITIES IN LATIN AMERICA

April 29

In preparation for this meeting, leaders and members are urged, by all means, to read a pamphlet entitled "Spiritual Victories in Latin America." It is published by the American Bible Society, Bible House, Astor Place, New York City, and costs only five cents. Information and inspiration will be received from it. Enough incidents are recorded in this pamphlet to make a live and interesting meeting.

"The Living Christ for Latin America" by J. H. McLean, published by the Presbyterian Board of Publication, Philadelphia, Pa., is full of splendid material for those who want to make a more extended study. Paper, 35 cents.

A common expression is, We cannot be always on the mount. So far this is true, because we all have our place of service down here; but I would observe, that being in the mount of God's presence always humbles, though when a saint gets down again he may be proud of having been there. Paul was not puffed up when he was in God's presence caught up to the third heaven; but, after he had been there, he needed a thorn in the flesh lest he should be exalted above measure. The heart is never proud in God's presence, and, only when it is really there, is it really in its right place, for when out of it the flesh turns everything into mischief.—J. N. Darby.

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THE LAYMENS COMMENTARY ON THE OLD AND NEW TESTAMENTS

Conducted By James M. Gray

FIRST EPISTLE OF PETER

THE LIVING HOPE

1: 1-12

The opening of this epistle reminds us of Paul in its salutation, verses 1 and 2. Here we have the author's name—Peter, his official designation—an apostle of Jesus Christ, and a characterization and location of the people addressed—"strangers scattered throughout" the provinces of Asia Minor named. This last phrase is rendered in the Revised Version, "sojourners of the dispersion," which indicates that they were chiefly Jewish Christians not at home in their own land. But nevertheless, they were at home with God, for they are spoken of as "elect," or chosen ones, and it is interesting to note the operation of the three persons of the Godhead in their election—the Father, the Son and the Holy Spirit. The first called them, the second redeemed them, the third satisfied or set them apart for God forever.

The salutation is followed, as also in Paul's epistles, by the thanksgiving (vv. 3-12), which contains as well a statement of the theme of the epistle which is, "The Living Hope." Seven things are told us of this Living Hope: (1) Its source, "the abundant mercy of God"; (2) its ground, the new birth, "begotten again"; (3) its means, "the resurrection of Jesus Christ," involving His death, of course; (4) its nature, "an inheritance," etc.; (5) its security, "reserved" for us, "who are kept" for it; (6) its consummation "in the last time," which as is shown later, means not the end of the world, but of the present age which synchronizes with the second coming of Christ; (7) its effect, joy, "wherein ye greatly rejoice." This rejoicing is experienced even in the midst of trial (v. 6), because that trial will redound to our "praise, and honor and glory" at Christ's second coming. "The end of your faith" (v. 9), means that at which faith aims or in which it results, which the apostle says the believer is now "receiving," now bearing off as a prize in the present earnest of the Spirit he enjoys, in the present peace of reconciliation, in his growing sanctification and eager anticipation of eternal joy.

The closing part of this section (vv. 9-12) is a strong declaration of the supernatural character of the Holy Scriptures. The "Salvation" just referred to had been prophesied of in the Old Testament, concerning which its writers had sought and searched diligently. That for which they searched was the time of the sufferings and subsequent glory of Christ. The Holy Spirit had led them to write of that time, and now the same Spirit revealed unto them the meaning of what they had written. He instructed them that

they had written not for their own age but this age, when that which they had written was being preached in the demonstration of the same Holy Spirit (v. 12). We thus see that the Holy Spirit inspired the Scriptures, reveals their meaning, and accompanies their preaching and teaching, or else that preaching or teaching is in vain.

Questions

1. Give the details of the "Salutation."
2. Who are meant by "strangers" here?
3. What is the theme of the epistle?
4. Name the seven things spoken of it.
5. Explain verse 9.
6. What three-fold relation does the Holy Spirit bear to the Holy Scriptures?

OBLIGATIONS OF THE HOPE—UPWARD 1: 13-2: 10

"Wherefore" at the beginning of this lesson shows that as the result of what has gone before something is expected. They who have been begotten again to this living hope have obligations arising from it.

1. The first is Hope (vv. 13-16). The difference between "hope" in verse 13 and that in verse 3 is, that there it represented the believer's standing or position before God in Christ, and here his experience and exhibition of it. Having been begotten again unto a living hope, he is now to hope for it with all sobriety and concentration of mind. As he does so hope it will affect his character and conduct (v. 14), for no longer will his daily life be run in the mould of his former desires in sin, but will be holy as God is holy (vv. 15, 16).

2. The second is Fear (vv. 17-21), godly fear, of course, not the fear of a criminal before a judge, but that of an obedient child in the presence of a loving father. Two motives are given for it, one, the thought of judgment (v. 17), and the other, the cost of our redemption (vv. 18, 19). The judgment is not to determine the question of salvation, which is settled for believers as soon as they accept Christ, but to determine their fidelity as disciples and the place of reward awaiting them in glory.

3. The third is Love (vv. 22-23). Believers have "purified their souls," not in an absolute experimental sense, but in the judicial sense that they now have a right standing before God. This they did "in obeying the truth" of the gospel, which they were enabled to obey "through the Spirit"; in other words, by the aid of the Holy Spirit. Being in this position they are able to "love one another," and being able to do it imposes the obligation to do it (v. 22). The

thought is extended in the next verse which reveals that believers are "brethren" in that they have all been "born again" by the one "seed," which is the incorruptible Word of God. The "love" they are to exercise toward one another is defined in the opening verses of chapter 3, and in order to obtain the strength to exercise it they are to draw on the Word of God. That which instrumentally brought them into life will sustain them in it continually (vv. 2, 3).

4. The fourth is Praise (vv. 4-10). The Lord Jesus Christ referred to in verse 3, is "a living stone," whose life has been communicated to believers, making them "living stones" (v. 5). They thus form a spiritual temple, and, abruptly changing the figure, they are the "priesthood" in the temple. As such they have spiritual sacrifices to offer (v. 5), the chief of which is to "show forth the praises of him who" redeemed them (vv. 9, 10).

These four obligations of "The living hope" are referred to as the "upward" ones in the sense that, with one exception, they are due to God directly. The exception is that of "Love" which is due to God indeed, but exercised indirectly through the brethren. The obligations following in the epistle are for the most part outward toward the world, and inward toward one another as fellow-believers, fellow-members of the family of God or of the Body of Christ.

Questions

1. What is the significance of "Wherefore"?
2. Name the four "obligations" in this lesson.
3. Why are they called "upward"?
4. What is the difference between "hope" in verse 3 and in verse 13?
5. What are the two motives for godly fear?
6. Expound in your own words 1: 22-2: 3.
7. Do the same with 2: 4-10.

OBLIGATIONS OF THE HOPE—OUTWARD

2: 11-4: 6

The writer had dropped his pen, but takes it up again at verse 11. To "abstain from fleshly lusts that war against the soul," is limited and defined in the next verse. The pagans round about, were speaking against the Christians as evil-doers. Their increasing numbers were emptying the pagan temples, and threatening in so doing, not only the pagan religion but the state itself, for the Romans worshiped the state in the person of the emperor, and at this time Rome controlled the world. The duty of the Christians, therefore, was to have their conduct so seemingly and consistent in the eyes of their watchful and jealous neighbors that by their "good works," those neighbors might in the day of their visitation by divine grace glorify God for them.

There were two ways in which this seemliness was to show itself, or rather two obligations to be borne by the Christians toward the pagans,

one was submission (2: 13-3: 7), and the other testimony (3: 8-4: 6).

The submission was comprehensive in scope, covering the three classes of the social order: governmental (vv. 13-17), industrial (vv. 18-25), conjugal (3: 1-7).

The testimony was to be marked by four things: readiness, intelligence, meekness and consistency of life (3: 15, 16).

The last point calls for amplification because of some obscurity in the text that follows. It is the writer's desire all through the epistle to, use the example of Christ to enforce his exhortations. For example, in 2: 18-25, household servants are urged to patience under even unjust treatment by their pagan masters on the ground that when Christ "was reviled" He "reviled not again," "but committed Himself to him that judged righteously." And so here it is said that it is better to "suffer for well-doing than for evil-doing" (v. 17). Why? Because Christ so suffered even unto death (v. 18), but was quickened and raised from the dead; and even more, has "gone into heaven and is on the right hand of God, angels and authorities and powers being made subject unto him" (v. 22). We Christians should arm ourselves with "the same mind" that He had (4:1). We, too, should be willing to suffer in the flesh. He who has this purpose in his heart "hath ceased from sin" in the sense indicated in verses 2-4; i. e., he will separate himself from all evil-doers even if he suffer for it so far as his life in the flesh is concerned. There were some indeed, who had suffered even unto death (v. 6); but it was to this end that the gospel had been preached to them while they were alive, that they might know that, though they were thus judged, thus treated according to the will of men as regards the flesh, yet they would live by the will of God as regards the spirit. And, of course, as Christ triumphed over His enemies and entered into glory, the same would be true of them.

A further difficulty appears at 3:19, where Christ in triumphing over His enemies is represented as preaching "unto the spirits in prison." "Preaching" here is not the word commonly used for preaching the gospel, but means "to herald" or "to proclaim." That which Christ heralded or proclaimed was His triumph over His enemies through the Cross (Col. 2: 13-15). "Spirits" presumably, does not refer to men but angels, the evil angels who "kept not their first estate, but left their own habitation," "in the days of Noah." (See our comments on Gen. 6: 8, and compare also 2 Peter 2: 4, 5, and Jude 6, 7).

Questions

1. Explain 2: 11, 12.
2. Name the two "outward" obligations of "The living hope."
3. Name the three kinds of submission enjoined.

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4. In what four ways was the testimony to be marked?
5. Explain 4: 1-6.
6. Explain 3: 19, 20.

OBLIGATIONS OF THE HOPE—INWARD

4: 7-5:14

1. Hospitality (4: 7-11).

by which we understand spiritual rather than physical hospitality, though the latter need not be excluded from the thought. Verses 10 and 11, for example, suggest 1 Corinthians 12; Romans 12: 3-8; Ephesians 4: 7-16, etc., in which Paul is teaching the duty of the members of the Body of Christ to minister to one another of their spiritual gifts without judging.

2. Patience (4: 12-19).

Verse 12 shows that the opposition to the Christians at this time was exhibited in more than a "speaking against" them as earlier passages record. "The fiery trial among you" is the rendering of the Revised Version—it was already there. Verse 13 is characteristic of Peter, who always throws forward the fact of the present suffering of Christians unto the light of their future glory, for which reason he is called the apostle of hope (cf. 1: 3, 7, 11; 5: 1, 4, 10). If Christians were unwilling to suffer for righteousness' sake it was an evidence of a low spiritual state. Let them remember therefore, that time of judgment he had referred to in 1: 17.

3. Fidelity (5: 1-4).

In this instance "elders," in the sense of pastors, are particularly addressed, when once more the heavenly glory is brought forward as a motive for their conduct.

4. Service (5: 5-11).

"Elder" in this instance has reference, not to office, but age. The younger members of the flock, and indeed all of them, are to gird themselves with humility "to serve one another" (R. V.). Fear should move them to do this, "for God resisteth the proud." The hope of reward should move them, for He "giveth grace to the humble," hence the exhortation of verse 6. It costs something to humble one's self. It makes us anxious about our possessions or our position in life, but let us cast that anxiety upon God, for it is His business to care for us (v. 7). "It matters to Him about you," is a literal and beautiful rendering of that verse. But there is another reason for humbling ourselves in service—the activity of the evil one (vv. 8, 9). It is he who would restrain us from doing it. Be watching out for him at such a time, resist him in the comfort of knowing that you are not alone in such experiences. Moreover, the conflict will not be for long, and glory follows (v. 10).

Questions

1. Name the four "inward" obligations of "The living hope."

2. Define "spiritual" hospitality.
3. How is Peter sometimes designated, and why?
4. What motives should move us to serve one another?
5. Give a literal translation of 5: 7.

FOR THE PROMOTION OF DAILY BIBLE READING

(Continued from page 644)

The Jews knew the contents of the Bible, its letters, words, date and authorship, but they failed to find Christ. When He came, they did not know Him, but despised, rejected, and crucified Him. To know about Christ is one thing; but to know Him from an intimate acquaintance with Him through His Word, is to get the best out of your Bible study. Guard against everything that would blind you to the beauty of His person or the loveliness of His character.

It is related of a man who stood asking alms at the corner of a street in one of America's great cities, that one cold night he strayed into a mission hall and found Jesus, and was marvelously saved. He wore out three Bibles in three years, and an editor hearing of him determined to see him. He found him in a garret with the Bible open upon his knees, and said to him? "Would you mind reading the Bible to me?" Said the visitor afterwards, "I thought I had heard the Bible read, and had read it myself, but as this man, who had been considered almost an imbecile, read it, with tears overflowing and voice trembling, I stopped him and said: 'Tell me, if you will, what is the secret of your power?' The man closed the Bible, hesitated, and replied, 'I have seen Jesus!'"

Such a revelation is only given to sincere seekers. Read the Word with a desire to have visions of Him, and enduement for service. The more earnest you are, the more will you perceive Him to be your daily companion, and as you journey along you will find Him ready to expound to you "in all the scriptures the things concerning himself." Then, like Cleopas and his fellow traveler, you will have reason to say, "Did not our heart burn within us, while he talked with us by the way, and while he opened to us the scriptures?"

We know of one church which has a Bible Readers' League of two hundred members, seventy of whom read the Bible through last year. They offer a certificate to those who complete the course prescribed for the year. We hope soon to describe fully the methods of this wide-awake organization.

We know of one Chicago pastor who has called a union meeting for a Sunday to discuss the subject of Daily Bible Reading, and lay plans to promote it.

We should be glad to hear from pastors, and would welcome any suggestions on the subject.

Sunday-School Department

Exposition of the International Lessons

By P. B. Fitzwater

April 8

Jesus Raises Lazarus from the Dead—a Testimony to His Deity John 11:1-44

Golden Text:—"Jesus saith unto her, I am the resurrection and the life." John 11: 25.

I. Mary and Martha send for Jesus (vv. 1-6).

The family of which Lazarus was a member held a peculiar place in the affections of Jesus. When the doors of other homes were closed against Him, the door of this one flung wide open to receive Him. When misunderstood by others, and weary with His arduous labors, He could come into this home, enjoy intelligent fellowship and find rest. In these days of social and spiritual sunshine this family had come to know Jesus as more than a mere man. So when the shadow of death was cast over this home, they instinctively turn to their best friend for sympathy and help. We should all learn to know Jesus while we are well and happy so that we can turn to Him in our times of distress; for those who receive Him into their homes when all are well can be sure of His sympathy and help when sickness and death visit them.

When sickness seized the brother in this home his sisters dispatched a messenger after Jesus. His behavior in tarrying several days after receiving the message no doubt greatly perplexed Martha and Mary. This action is strangely prefaced by the statement that "Jesus loved Martha and her sister and Lazarus." They sent for Him because He loved Lazarus and yet He tarries because of His love for them. This apparent mystery is explained by noting the use of two different words in referring to His love. The one is human and the other is divine love. Human love would have hastened to that home, but divine love, which has as its basis perfect knowledge, tarried. All the apparent delays of the Lord are occasioned by His love.

II. Jesus Goes to the Bethany Home (vv. 7-17).

At length the time came for Him to turn His face toward this sorrowing house. He told the disciples that His purpose in going was to awake Lazarus out of his sleep to the intent that they might believe (vv. 11, 15). His mission to this home was twofold: to restore to these sisters their brother, and to strengthen the faith of the disciples. The word "sleep" reveals Jesus' estimate of death—it is only a sleep. This is a most comforting word to those in deep sorrow. Jesus is fearless in the discharge of duty—even though

they had threatened His life. He labored with the conviction that God's purposes were changeless and that no enemy nor accident could shorten by a single hour His life. This is true of every follower of Christ. This belief will give courage in time of peril and darkness and hardship.

III. Jesus Teaching Martha (vv. 18-27).

As He was nearing the village, Martha meets Him with a complaint because of His delay. He ignores her complaint and teaches her concerning the resurrection and life. Note:

1. "Thy brother shall rise again" (v. 23). Most blessed words, these, to fall upon the ears of a sorrowing sister for a dead brother! He is saying the same to every sorrowing sister, brother, wife, husband, child and parent.

2. "I am the resurrection and the life" (vv. 25, 26). He is the source of life and all who are joined to Him by a living faith experience such a vital fellowship as to be unaffected by any bodily change. The believer cannot die. That which we call death is to Him but an incident in the course of an endless life. May we have our faith centered in the person of our Lord that we can meet these experiences.

IV. Jesus Weeping with Mary (vv. 28-37).

Mary fell at Jesus' feet uttering the same words used by Martha, but, no doubt with a different tone of voice and attitude. She had been sitting at His feet in the days of sunshine, therefore, she knew where to go in time of sorrow. Her words were responded to with His tears—"Jesus wept." He is revealed here as a sympathizing Saviour who can be touched with the feeling of our infirmities (Heb. 4:15). Being a real man He suffered with these bereaved sisters, and though He knew the joy that was soon to come in the restoration of life to Lazarus, He wept, thus mingling His tears of sympathy with those He loved and who loved Him.

It was a great privilege to hear His instruction to Martha, but much more comforting to receive an expression of His personal, tender sympathy. May we, in the time of our bereavement fall at the feet of our sympathizing Lord!

V. Jesus Raising Lazarus (vv. 38-44).

Without this miracle of the mighty power of Jesus, His tears of sympathy would be commonplace. It is sympathy and love linked with omnipotence that make eloquent His ministry.

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1. Lazarus was dead, even putrefaction had set in (v. 39). This is a type of the sinner dead in trespasses and sins, morally corrupt (Eph. 2: 1).

2. The stone must be rolled away (v. 39). This is our business as Christian workers to remove every obstacle, between dead sinners and the life-giving Saviour.

3. Martha in unbelief protested against the stone being removed and insisted that Lazarus had already undergone putrefaction (v. 39). Unbelief in God's people is saying the same about sinners as being without hope of salvation, Christ is able to save the sinner regardless of the degree of his sins.

4. Christ's intimacy and fellowship with the Father (v. 42). In His prayer He declared that it was not for His sake that He prayed but for those who stood by.

5. Christ's manner of dealing with Lazarus (v. 43). It was by a call. He is calling men and women today by His Spirit, Word and providence. His call is an individual one, even by name. Have you heard it? If not, respond now.

6. The response of Lazarus (v. 44). This shows that the call of Jesus is with authority and power. With the call goes the power to hear and obey; every though one be dead in trespasses and sins, and therefore, helpless. There is nothing too hard for the Lord.

7. The command to the people (v. 44). They were to remove the grave clothes and set him free. They could not make Lazarus alive, but they could remove the grave clothes which bound the man whom Christ made alive. It is our business to teach God's Word to those who have been made alive by Christ for the truth shall make them free (John 8: 32). This miracle is a mighty demonstration that Jesus Christ is God. May we come to know that Jesus Christ is the Son of God and enter upon the triumphant life in the power of Him who overcame death, hell and the grave!

April 15

Jesus the Good Shepherd—a Testimony to His Messiahship and Deity John 10: 1-18

Golden Text:—"I am the good shepherd: the good shepherd giveth his life for the sheep." John 10: 11.

The occasion for the utterance of the parable of the Good Shepherd was the excommunication of the blind man who had been healed by Christ. When Jesus saw the Pharisees, who passed as shepherds of God's flock, casting out of the fold this poor helpless sheep, He boldly declared that He was the Good Shepherd. Behind this we can see compassion for the poor man and indignation for the Pharisees.

The relationship of the Messiah to His own is set forth in the old Testament under the figure of a shepherd and his sheep (Ps. 23).

I. The Good Shepherd.

1. He is the True Shepherd (vv. 1-6).

He came by the divinely appointed way.

The power exercised by the Pharisees in casting out this man was not obtained by lawful means. It was stolen by them and exercised in the bold spirit of robbers. John the Baptist and others of the prophets had performed the function of the porter and opened the door to the shepherd (v. 23). Despite the deceit and audacity, theft and robbery of these Pharisees, those who were Christ's sheep were declared to be forming a new flock and following Him as the True Shepherd (v. 4). The reason the man suffered excommunication for Jesus' sake was that he recognized Him as the True Shepherd and the Pharisees as strangers. We can afford excommunication at the hands of men, when we can have the leadership of Christ.

2. He is the door of the sheep (vv. 7-10).

The way to fellowship with God is through Christ. He is the only door (Acts 4: 12). There is absolutely no way to get into the fold of the redeemed but by Him. All who attempt it are thieves and robbers (v. 8). Those who become members of the flock through Him enjoy marvelous gifts (vv. 9, 10): (1) Salvation—"Shall be saved"—not only saved now, but saved eternally (vv. 27, 28). (2) Liberty—"Shall go in and out" (v. 9). Only those who accept salvation in Christ know what freedom is. "If the Son, therefore, shall make you free, ye shall be free indeed" (John 8: 36). (3) Contentment—"Shall go in and out and find pasture." The one who really enters the fold by Christ, the door, receives that which is all-satisfying to the soul. The world's attractions lose their hold upon him. He has no want which is not satisfied (Ps. 23). Every want is supplied, every tear is removed.

3. He is the Good Shepherd (vv. 11-18).

He is so devoted to His sheep that He willingly lays down His life for them. The hireling abandons his sheep in time of danger (vv. 12, 13). He has perfect knowledge of His sheep and they know Him (vv. 14, 15). The mutual relationship which exists between the sheep and shepherd is similar to that which exists between Christ and the Father. Knowing His sheep so well, He looks after their welfare. He enjoys such personal intimacy with His sheep that He knows them by name, and goes before them to lead the way and defend them from every danger. This He will do even unto death. On Calvary this was historically fulfilled. The hireling represented by the Pharisees, takes up the work and continues in it for his own sake—for the money that is in it.

It was Christ's love for such sheep as this poor blind man that caused Him to give up His life in order to find for them the abundant life (v. 10). This sympathy is world-wide—"Other sheep I have which are not of this fold." This suggests that the Gentiles have a place in His

fold. All who believe in Christ form one flock. In order to save His sheep He voluntarily laid down His life (vv. 17, 18). Such devotion enjoys the love of the Father (v. 17). In view of that time when Christ shall gather His widely separated flock into one fold, let us be now brought under that Spirit of unity which will please Him!

II. The Sheep.

1. Christ's sheep recognize His voice (v. 4). There are many voices in the world—the voice of the hireling, the voice of the thief, and the voice of the stranger, but none of these will the sheep hear. The voice of the True Shepherd is recognized by His sheep even amidst the babel of voices in the world today. They not only know it as His, their souls are in accord with it, it is sweet music to their ears.

2. His sheep follow Him (vv. 3, 27).

This is the proof that they are His. The one who does not hear, heed, and obey the Lord's voice is clearly not His sheep. His sheep have unquestioned faith in His ability and wisdom to lead them; regardless of the darkness, dangers, and difficulties of the way they turn from the voices of others and follow Him. This ought to be a warning to those professing Christians who are following strangers. The true sheep will flee from strangers (v. 5).

3. His sheep are eternally secure (vv. 27, 28).

The sheep are entirely dependent upon the Shepherd. It is the Shepherd's business to look after and care for the sheep. This He does, for He knows them by name, and is acquainted with their weaknesses and trials.

April 22

Jesus Anointed at Bethany—a Testimony to His Deity

John 12: 1-11

Golden Text: "She hath done what she could." Mark 14: 8.

So powerful was the testimony of the raising of Lazarus that the rulers feared lest all men should turn unto Him and the Jewish nation be lost. This so aroused their hatred that they plotted His death. The unwilling prophecy of Caiaphas (11: 49-52) only accentuated their desire to get rid of Jesus. For prudential reasons Jesus withdrew to a place of safety until the time arrived for the offering of the passover lamb (11: 54).

I. Jesus Revisits Bethany (v. 1).

Christ's ministry is now nearing its close. The Cross looms large upon the horizon—its shadows are falling upon His pathway. Feeling keenly, no doubt, the pangs of the Cross, He seeks the fellowship of the loved ones in the Bethany home. This longing for fellowship in the hour of trial reveals His humanity.

II. Jesus Entertained at Bethany (vv. 2-8).

Since the resurrection of Lazarus, Jesus was a much talked of man. This wonderful work had been the topic of many a conversation.

1. They made him a supper (v. 2). The members of this beloved family took the lead in the matter. This they did in honor of Him—in grateful appreciation of His help and sympathy in their days of trial and anguish. Jesus' reception of this hospitality shows that He is ever willing to mingle with the people in a social way, even to eat with publicans and sinners. At this supper Martha is back at her old business, that of serving; but seemingly with an unruffled disposition. Because the Master rebuked her in a former time for excessive anxiety in serving, she does not go to another extreme and refuse to serve. There is a right way to serve. Happy is the one who learns the lesson from the Master's rebukes, and ever afterwards puts the right spirit in service. Lazarus sits with the guests at the table and partakes of the feast, which is an unmistakable evidence of the genuineness of his resurrection. He had lain in the grave four days, even till putrefaction had set in; but now he is seen sitting at the feast by all. He has a real body, for he eats and drinks material food. No one can say that the people were deluded. The proof of the resurrection of Jesus is just as good, for He was seen by many witnesses, eating material food after the resurrection (Luke 23: 42).

2. Mary anoints the feet of Jesus (v. 2). This was a token of her great love and devotion. She is back at her accustomed place at the feet of Jesus. In order to appreciate her service now, we must glance backward in her history and see her life as a composite picture. While all is well, days of sunshine for that home, she sits at the Master's feet listening to His teaching. The cruel hand of death had done its work and cast its shadow across that home, and in her dire distress, she casts herself at the feet of Jesus for sympathy, and she gets it. If we would be ready for the day of trial and sorrow, we should sit at Jesus' feet when all is well. Finally, the Cross casts its shadow across the life of the Master. Mary, with the keen intuition of true love, reads His sorrow, and brings her costliest gift as an evidence of her love which withholds nothing from Him. She anticipates His death and burial, and knowing that she could not minister to Him then, she does this against His burial. This act of hers represents a service which costs. It is the self-sacrificing service which love delights in giving. The great trouble with the Christian church is the desire to take things easy, to save one's self. The Christian worker, the business man, or the student will lose out whenever he begins to spare himself. The Lord received this act of love at its full value. It is much better that we show our love for our friends while they live, than after they can no longer appreciate it. So profuse was this out-pouring that the whole house was filled with its odor. Wherever there is the unsparring service of love today, there goes up from it a sweet-smelling savor.

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3. The foul criticism of Judas (vv. 4-6). The uncalculating zeal of Mary was too much for Judas. Under the hypocritical pretense of caring for the poor he offers caustic criticism upon her act. It was not his love for the poor, but the avaricious craving to get hold of the money for himself that prompted him to do it.

4. Jesus' defense of Mary (vv. 7, 8). Christ fully appreciates the act of love bestowed upon him. He declares that it is no more a waste than the ointment placed upon the bodies of the dead for embalming. It was but doing that very act beforehand for Him.

III. Attitude Toward Jesus (vv. 9-11).

1. The Jews were attracted through curiosity. His miracles attracted some, but the curiosity to see Lazarus brought many. This even resulted in good, for "many of the Jews went away and believed on Jesus."

2. The wicked purpose of the chief priests (v. 10). This is a proof of great hardness of heart. They could not deny the wonderful work, the miracle was outstanding. The only way was to shut the mouths of both Lazarus and Christ by killing them.

April 29

Public Entry of Jesus into Jerusalem— Testimony to His Messiahship and Deity

John 12: 12-26

Golden Text: "Blessed is he that cometh in the name of the Lord, even the King of Israel." John 12: 13.

The divine consciousness told Jesus that it was now time to come forth from the Bethany seclusion. This public presentation of Jesus as the Messiah was pre-arranged by Himself. This testimony of the multitude to His Messiahship was the most picturesque of all that was presented. Once before when the enthusiastic multitude attempted to force Him to be King He refused, but now the presentation is at His command.

I. The Presentation of the King to the Jewish Nation (vv. 12-19).

1. Homage of the multitude (vv. 12, 13). The people acclaim Him as the predicted Messiah in symbol and song. They wave palm branches and sing from the Psalm which was recognized by the Jews as a prophecy of the coming Messiah (Ps. 118; 25, 26). "Hosannah: Blessed is the King of Israel that cometh in the name of the Lord."

2. Jesus' response to the faith of the people (vv. 14, 15). Jesus knowing what the people would do pre-arranged the ass's colt so that He could meet their faith with the fulfillment of a Messianic scripture, "Fear not, daughter of Zion; behold thy King cometh, sitting on an ass's colt" (Zech. 9:9).

3. The stupidity of the disciples (v. 6). Doubtless the multitude little understood the meaning of what they did or heard. Even the

disciples, did not understand at first. After the resurrection and glorification of the Lord they remembered. Men may be in the midst of great blessings and marvelous transactions—even actors in great movements and not know their meaning, or who it is that is ordering things. Fortunately, we have a Saviour who will not take advantage of our ignorance, and guides us so that we may not stumble, and afterwards makes things clear. Many will be the happy surprises of the memory when we no longer see as through a glass darkly but face to face!

4. The source of the peoples' faith (vv. 47, 18). The "sign" of the raising of Lazarus was not forgotten. The people who were with Him when He called Lazarus out of his grave gave their testimony which created within the multitude the faith to go out to welcome Him as the King.

5. The attitude of the Pharisees (v. 19). That which created faith within the hearts of the multitude, exasperated the Pharisees and goaded them to the accomplishment of Christ's death. The gospel is either a savor of life or of death. The sunshine which melts the wax hardens the clay, so with the grace of God in its effect upon men's hearts.

II. The Request of the Greeks (vv. 20-26).

They ask for an interview with Jesus. What heart desire prompted this request we know not, neither are we sure that it was granted. They must have been Gentiles who had come to worship in the temple. They made their request through the disciples as they, doubtless, did not enjoy the intimacies in the temple accorded to the Jews. Whether they obtained what they sought, Christ's reply gave them what they supremely needed to know.

1. The hour had come for the glorification of Jesus (v. 23). The title used "Son of Man" at the approach of the Gentile, links Him with the whole human race and was prophetic of that time when men of every nation should be gathered unto Him.

2. The gateway by which these blessings only could come (v. 24). It was to be through the Cross of Jesus that all men could come into Messiah's blessings. They did not primarily need to see His miracles, etc., but they did need to see the Cross. His death was absolutely necessary to fruitfulness; just as the seed must decay, perish as a grain, in order for the production of a multitude like itself. Life through death is the universal law.

Success is to be achieved through self-sacrifice (vv. 25, 26). This is to be the law of the disciple. Let us follow in His steps!

May 6

The Revelation of the Lord as the Disciples' Cleanser

John 13: 1-15

Golden Text:—"And whosoever of you will be the chiefest, shall be servant of all." Mark 10:44.

This chapter begins the second section of the body of the book of John—the inner revelation of Christ to His disciples. The nation having rejected Christ, He devotes the few remaining hours to comforting and instructing His own disciples. Likely the immediate occasion for this incident was the strife among the disciples as to who was to be the greatest. It was at such a time that the Lord of glory stooped to wash the disciples' feet.

I. Christ's Amazing Love for His Own (vv. 1-3).

Christ was fully conscious of what was upon Him; He knew that the Cross with all its anguish was just before Him; He knew that His disciples would shamefully forsake Him in a very few hours; He knew that one of His disciples would be an instrument in the hands of the devil in His betrayal; He knew that all things were in His hands, being fully conscious of His deity. Notwithstanding all this, He displayed patient and untiring love; He did not withdraw His love from them because of their weakness and the shameful failure which would soon be made manifest; He loved them to the uttermost. His thoughts might well have been of the eternal light and glory upon which He would soon enter, but it seemed mainly to be upon His own disciples. Christ's love never fails.

II. Christ Washing His Disciples' Feet (vv. 4-11).

1. Steps in this service.

(1) He rises from supper (v. 4); (2) laid aside His garments (v. 4); (3) took a towel and girded Himself (v. 4); (4) poured water into a basin (v. 5); (5) washed His disciples' feet (v. 5); (6) wiped their feet with the towel wherewith He was girded (v. 5). These steps symbolize the entire work of redemption. His rising from supper represents His rising from His place of enjoyment in the heavenly glory; His laying aside His garments, His putting aside His vesture of majesty (Phil. 2: 7, 8); His girding Himself, His taking the form of a servant (Phil. 2: 7); the water in the basin, His cleansing blood; His washing of their feet, His sanctification of men's lives through His Word (John 15: 3, Eph. 5: 26); His taking His garments again, His resumption

of glory upon Himself.

2. Peter's impetuous ignorance. He went from one extreme to the other; it was his failure to understand the significance of this service, that caused him to behave so unseemly. Peter needed to learn that to be a disciple, means to be surrendered to the Lord, and to give up having his own way. Only as we give ourselves wholly to Him and obey Him in whatever He bids, can we have fellowship with Him. It is not ours to reason why, or to make reply—it is ours only to obey.

3. The significance of this service to the disciples.

(1) A spiritual cleansing (v. 8). Fellowship with Jesus is only possible as we are continually cleansed from our sins. The constant cleansing of His blood is needed. This is the cleansing of sanctification, not of regeneration (v. 10), "He that is washed needeth not save to wash his feet, but is clean every whit." He that is washed in the blood of Christ, symbolized by baptism, does not need to repeat the act; he only needs the cleansing of sanctification, symbolized by the washing of the feet.

(2) A badge of brotherly affection. This act showed His abandonment to the service of His own. One can only prove His love by His service. This is a lesson that we need to learn today. We need to love each other more and manifest it so that the world may see it.

(3) The proof of humility. There is much pride and vanity and arrogance in the church. If the Son of God was not ashamed to stoop to such lowly service, the disciple should be willing to follow after Him.

(4) Equalization. This service, practiced in the spirit of the Master, will be the sure destruction of caste among brethren; it is the great lever of humanity.

III. An Example for Us (vv. 12-15).

The disciples of the Lord are under obligation to do to each other as He did unto them. This obligation is based upon His Lordship (v. 14). All who call Him "Lord" should render unto Him obedience. Besides the delight in rendering unto the Lord obedience, He promises happiness to those who practice these things.

Practical and Doctrinal Applications of the Lessons

By Robert M. Russell

April 8

The Resurrection of Lazarus

John 11:17-27, 43, 44

"So when Jesus came" (v. 17). Many explanations have been offered for the delay of Jesus in reaching the stricken home at Bethlehem. The best is to be found in the fourth verse of this chapter where we have record of our Lord's word: "This sickness is not unto death, but for the glory of God, that the Son of God may be glorified thereby." Just as there was a man

born blind "that the works of God should be made manifest in Him" (9:3), so there was a death in Bethany that the life giving power of Christ might be manifested to all Jerusalem at the culminating period of His ministry. The late arrival of the Master and the period during which Lazarus was under the power of death accentuated the importance of the miracle.

"Bethany was nigh unto Jerusalem" (v. 18).

Both the time and the place of this supreme miracle in our Lord's ministry were significant.

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The miracle was timed to the closing portion of His ministry. The place being but two miles from Jerusalem, in an important suburb of the city, this miracle challenged the attention of the whole population of central Judea.

"Many of the Jews had come to Martha and Mary to console them" (v. 19). The ministry of comfort is an important one in human life. The comforter is on a divine mission. Blessed are they who by silent sympathy can touch a "wordless grief" or by tender words heal a wounded spirit. "Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort; who comforteth us in all our afflictions, that we may be able to comfort them that are in any affliction, through the comfort wherewith we ourselves are comforted of God" (2 Cor. 1:3, 4).

"Martha therefore when she heard...went and met [him]" (v. 20). Martha, either because she was head of the house or because her active nature caused her to be ministering to the visiting comforters, learned first of our Lord's presence, and went to meet Him. Comfort comes soonest to those who go forth to meet Christ; who are alert for His presence, and allow thought to go out to Him.

"Lord if thou hadst been here, my brother had not died" (v. 21). This is language in which reproach and lamentation are mingled. The expression "if thou hadst been here" expresses the soul torture which comes when we find ourselves saying, "If we had done this or that" things might have been different. It is oft hard to realize that our sorrows are "for the glory of God."

"And even now I know that whatsoever thou shalt ask" (v. 22). Here we have the language of an undefined hope. Martha had counted much on the presence of Christ as an insurance against death. Death had come, but surely the Master's presence would mean something.

"I know that he shall rise again in the resurrection at the last day" (v. 24). Martha expressed the creed and hope of Israel. Some scholars have tried to show that Old Testament believers did not have definite views of immortality. Martha spoke for her age and her people.

"I am the resurrection and the life" (vv. 25, 26). Jesus here presents Himself as the source of resurrection for the dead and life for the living. We find clearest interpretation of these verses when we think of Jesus as looking past the grave of Lazarus to that glorious hour when He would return for the resurrection of the dead, and the glorification of the waiting living. Of those who die, He says, "He that believeth on me, though he die, yet shall he live." Of those who will be living and waiting for Him, at the time of His advent, He says, "Whosoever liveth and believeth on me, shall never die."

"Believest thou this?" (vv. 26, 27). To this question Martha replied, "I have believed that thou art the Christ, the Son of God, even

He that cometh into the world." Martha turns from creed to Christ. She has caught the meaning of the Master's words, "I am the resurrection and the life."

"And when He had thus spoken" (v. 43). Jesus had prayed in silence as He approached the tomb of Lazarus, but ere He uttered the word of power He prayed audibly to the Father that the multitude who were near might know of His dependence upon the Father's power. The simple grandeur of this prayer has not prevented it from being criticised as artificial. Weiss has termed it "a show prayer," while Baur calls it "a sham prayer." It will seem artificial only to those who fail to see both our Lord's filial relation to God and His teaching relation to the waiting multitude.

"He that was dead came forth" (v. 44). The voice of Jesus brought Lazarus from the tomb. There comes a day when His voice shall be directed toward all the dead, and when this is so there will be the glory of the resurrection morning, and the vindication of divine holiness in judgment.

April 15

Jesus the Good Shepherd John 10:7-18

"I am the door of the sheep" (v. 7). Here we have another of the transcendental claims of Jesus, asserting that all the truths and blessings of the spiritual life are to be communicated to the flock or people of God through Himself. Here He asserts that whoever would enter the church as an authorized teacher must enter through Him. It is to the under shepherd who comes in the name of the chief Shepherd that the Holy Spirit (the Porter, v. 3) openeth.

"All that came before me are thieves and robbers" (v. 8). This cannot mean that all religious teachers who preceded Christ were thieves and robbers, for such interpretation would include all the prophets from Moses to Malachi. It must mean that all who claimed independence, or who denied Himself as the pre-eminent manifestation of God, were guilty of robbing the world of truth instead of imparting it. The Pharisees denied Christ's right to teach because He did not belong to their school (7:15), and in their conversation with the blind man put themselves above Christ (9:16, 24).

"I am the door; by me if any man enter in" (v. 9). A noted Bible scholar has found in this verse a seven-fold characterization of the gospel: 1. The simplicity of the gospel—"I am the door." Christ is the door or open space through the wall of mystery. He is possessed of both the divine and human nature, and is thus a door swinging outward and inward, allowing God to come to man, and man to go to God. 2. The exclusiveness of the gospel—"by me." Then there is no other way. There may be a dozen different routes between two earthly cities, but there is only one way from earth to heaven.

God is not found apart from Christ. 3. The inclusiveness of the gospel—"If any man." The door is open to all. "Whosoever will may come." 4. The condition of the gospel—"Enter in." He who would enjoy Christ must come to Christ. The fold furnishes safety only for those who enter. 5. The safety of the gospel—"he shall be saved." Christ furnishes security. Measure His words, "I give unto them eternal life: and they shall never perish, and no one shall snatch them out of my hand" (v. 28) 6. The liberty of the gospel—"shall go in and go out." To "go in and out" was a common Hebraistic phrase denoting the whole life and action of men. Just as the sheep had the shepherd's care in both the confinement of the fold and in the liberty of the hillside, so the believer is under the care of Christ in both moments of rapturous fellowship with his Lord and in times when thought must center on what we term the temporalities of living. 7. The satisfaction of the gospel—"and shall find pasture." What wondrous meadows of truth are furnished the flock of Christ.

"The thief cometh not but that he may steal" (v. 10). It is characteristic of false religions that they rob men of their liberty, their property, their earthly happiness, and kill the natural free life that should characterize the true children of God. A glimpse at the pagan world and at lands dominated by the semi-pagan religiosity of Rome confirms this statement.

"I am come that they might have life" (v. 10). Life in its essence is a subtle power, giving vitality to an organism. Life in its functioning is the correspondence of an organism with its true environment. Christ meets both these terms of life. He furnishes to the soul the very life of God as a general principle, and He furnishes for the soul a manifested God for its environment. All life is knowledge. Worm life is low because its only environment is mud. Eternal life is to know God and Jesus Christ whom He has sent. Christ is both the inner life and the environment of the soul.

"The good shepherd layeth down his life for the sheep" (v. 11). Here is a statement of a general principle by which every good shepherd can be distinguished from the hireling. To lay down the life is to consecrate it and devote it to the flock. It may involve actual death but always involves a consecration that will meet death if necessary. The whole ministry of Christ was the giving of His life for men. The Cross was the last milestone on His journey of sacrifice through the incarnation.

"But he that is an hireling..... seeth..... leaveth..... and fleeth" (v. 12). There is nothing in this verse to condemn a paid gospel ministry. Not every one who is hired, is a hireling, but only he who serves for hire. The hirelings of Christ's day were the rulers and priests who ministered with chief thought for temple emoluments. The

hireling of today is the one who puts self interests and matters of personal comfort above the needs and claims of those he should serve.

"I know mine own, and mine own know me" (vv. 14, 15). The wondrous intimacy which should exist between Christ and the believer is here described. The Revised Version intensifies the meaning, revealing the parallel between our fellowship with Christ and the fellowship between Christ and the Father.

"Other sheep I have which are not of this fold" (v. 16). While Jesus confined His ministry to the Jewish nation, His thought was on the Gentile world. Of these He does not say, them also I must bring, into the Jewish fold but, "Them also I must lead, and they shall hear my voice and there shall be one flock, one shepherd." There is no authority here for struggle toward one "exclusive enclosure of, denominational union" of an outward church, but rather the spiritual union of "one flock," all knowing and following the one Shepherd.

April 22

Jesus Anointed at Bethany John 12:1-11

"Jesus therefore six days before the pass-over came to Bethany" (v. 1). Those who are so minded have opportunity for research work in determining the exact order of events during Passion Week. Careful study will eliminate the difficulties that first arise in comparing the accounts given by the different evangelists. The events themselves, rather than their chronology, are the important objects of thought.

"So they made him a supper there" (v. 2). The features of the Bethany hospitality are clearly presented. The home that had been blessed by the power of Jesus wished to give Him an honorable welcome. Martha, true to her nature, was busy with the details of entertainment. Lazarus had place at the feast, and was likely next to Jesus. Mary had chief thought of the Master, and the wonder of His power. Browning has well described her attitude in the opening moments of the evening banquet:

"Her eyes are homes of silent prayer,

No other thought her mind admits,

But he was dead, and there he sits,

And He that brought him back is there."

"Mary therefore took a pound of ointment of pure nard, very precious" (v. 3). This anointing is not to be confounded with that of which Luke gives account (7:36-50). The incident reveals that "a costly expression of a fervent love is not waste." A pound was an enormous quantity to use at a single anointing, but Mary was not only pouring ointment from a full vessel but love from a full heart. Doubtless she anointed both the head and the feet of Jesus for both Matthew and Mark record that she poured it upon His head as He sat at meat. Matthew and Mark record the initial movement in the anointing while John confines description to the closing feature.

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"The house was filled with the odour of the ointment" (v. 3). The service rendered to Christ did not terminate with Him. This is true of all service in His name. A deed of kindness becomes a fragrance in a whole community.

"But . . . one of his disciples . . . saith Why" etc.? (vv. 4, 5). Judas Iscariot uttered his protest against the liberality of Mary, but that others shared his feelings is made plain in the record of Matthew 26:8 and Mark 18:4. Little natures cannot understand the expression of a great love, and to these the natural expression of ardent natures seems a great waste. Mary used for one tribute of affection what would have a modern value of \$300. What wonder that Judas winced at thought of opportunity lost in the failure of such a sum to reach his treasury.

"Now this he said, not because he cared for the poor" (v. 6). A pretended regard for the poor at home is often made a cloak for opposition to liberal effort for the unsaved of foreign lands. The man who feels frenzied over a foreign-missionary offering has Judas for company, and generally has no larger sympathy for the poor at hand than had his unworthy predecessor. Judas probably purloined a part of the common fund. The man who protests against large tribute of love to Christ is generally guilty of taking God's tithes for himself from the Lord's treasury.

"The poor ye have always with you" (v. 8). Jesus justified the act of Mary because it was the expression of a deep emotion, and had a special significance in view of His coming burial. He reminded His hearers that here indeed was a special occasion, but that occasions for philanthropy were ever waiting. This verse should not be construed as justifying the perpetuation of the social and political conditions that produce poverty. Jesus simply stated an existing fact in His day. His words were not a prophetic utterance as to world conditions.

"The common people . . . learned . . . and came" (v. 9). The common people gave Jesus a large welcome. When the scribes and Pharisees indulged carping criticism "the common people heard him gladly." The common people hailed His entrance into Jerusalem with hosannas. The common people would have taken Him by force to make Him a king (6:15). The woes of the world come largely through those who hold positions of power and rulership. It was the hierarchy that crucified our Lord. The common people of the world today want peace. We have world war because of the swollen heads and ungodly ambitions of world rulers.

"But the chief priests took counsel that they might put Lazarus also to death" (vv. 10, 11). If saving faith consisted only of mental assent, gospel progress would be easier. The Pharisees knew that the raising of Lazarus was a true miracle, but their hearts were against its results. When the heart does not want a thing to be true, the head cannot secure a verdict

that it is true. The weekly resurrection of men from our nearby cemeteries would not result in the moral conviction of some people concerning religious truth. Men crucified Jesus because He was too much like God. A death conspiracy was formed against Lazarus because he was a monument of Christ's power. Unbelief not only refuses assent to truth but strives to destroy evidence.

April 29

Jesus Welcomed as King

John 12: 12-19

"On the morrow a great multitude . . . took the branches of the palm trees" (vv. 12, 13). Tradition has fostered the conclusion that our Lord's public entrance into Jerusalem occurred on the first day of the week, and that Palm Sunday is a proper memorial of the event. A close study of the Gospel narratives makes it evident that the entry could not have been on this day but must have been on the day preceding. This best accords with the typical teachings of the Passover. Thus Jesus, the Lamb of God, was presented in due time prior to the Passover date.

"Blessed is he that cometh in the name of the Lord" (v. 13). It is evident that Jesus was accompanied by a vast multitude as He approached Jerusalem, and that these in turn were joined by the throngs that went forth to meet Him from the city. Both in the expression of their worshipful gladness must have joined in the "songs of ascent" of which Psalm 118 was one, and in which we find the words of their rejoicing, "Blessed be he that cometh in the name of Jehovah" (Ps. 118:26).

"And Jesus having found a young ass sat thereon" (vv. 14, 15). In His triumphal entry into Jerusalem, in which our Lord yielded Himself to all the enthusiasm of His followers, He made a formal offer of His kingship to Israel. This event was in the exact fulfilment of prophecy as recorded in Zechariah 9:9: "Rejoice greatly O daughter of Zion; shout, O daughter of Jerusalem: behold thy King cometh unto thee; he is just, and having salvation; lowly, and riding upon an ass, even upon a colt, the foal of an ass." A careful reading of corresponding passages in Matthew 21:1-17; Mark 11:1-11; and Luke 19:29-44, will reveal with what exactness our Lord's public entry corresponded with prophecy. What a lesson here for the Bible student of modern days! If God was so careful to fulfill this prophetic utterance concerning our Lord, will not every word of Bible prophecy have fulfilment? The believer is not without light on present conditions; "We have a sure word of prophecy whereunto ye do well that ye take heed as unto a lamp shining in a dark place, until the day dawn, and the day star arise in your hearts" (2 Pet. 1:19).

"These things understood not his disciples at the first" (v. 16). Prophecy is not

without value even though it be not understood at the time of its utterance or at any time prior to its fulfilment. The disciples were slow in understanding the Old Testament prophecies concerning Jesus, but as different events came to pass they checked these up with the prophetic word, and were strengthened in their faith. This is in accord with our Lord's word in John 13:19, "That when it is come to pass ye may believe that I am he."

"The multitude therefore that was with him . . . bare witness" (v. 17). The day of public entry was a grand day of evangelism. The multitude that had been with Him when He called Lazarus out of the tomb, gave their testimony to those who had not been present, and thus widened the circle of faith.

"The Pharisees therefore said among themselves" (v. 19). Some among the Pharisees were friendly to Jesus, but through fear did not stand out openly in His favor. To this class belonged Nicodemus, Joseph of Arimathea, and perhaps the lawyer who answered Christ discreetly, and the ruler whom it is said Jesus loved (Mark 10:21; 12:34). What might have happened had all these silent believers been brave and outspoken can only be conjectured. As it was, the political leaders secretly plotted to reverse the tide of popular enthusiasm.

"Behold how ye prevail nothing; lo, the world has gone after him" (v. 19). The Pharisees in their temporary despair and scorn of the multitude uttered a real truth, one that shall have ultimate fulfilment. The forces that oppose Jesus are doomed to destruction. There is coming a day when every knee shall bow to Him, and every tongue "confess that Jesus is Lord, to the glory of God, the Father." For this triumphal day we can prepare.

May 6

Jesus, the Servant of All John 13:3-15

"Jesus knowing that the Father had given all things into his hands" (vv. 3, 4). It was when Jesus had fullest consciousness of the dignity and power bestowed by the Father, and of His glorious destiny, that He stooped to do the menial work of a servant. True humility does not consist in a low estimate of self or of one's powers, but in a willingness to engage in lowly service. Indeed, it is those who have true worth and standing in life that are ready to do the humble task. It is those who are consciously lacking in real standing who are ever trying to support a pretended worth, and to avoid loss of dignity by refusal to do the things of lowly service. The most careful people as to what they shall do are those who are striving for a reputation beyond their real worth.

"Then he poured water into the basin and began to wash the disciples' feet" (v. 5). Jesus and the disciple band were without servants. When they came to the upper room and re-

clined on their couches for the feast, there was no servant to pass at the end of each couch and remove the dust of travel. No one of the disciples had sufficient largeness of heart to do the menial task. Indeed, they were rather struggling for chief positions at table. Jesus waited till their little bickerings had ended, and then taught the great lesson of true humility and true greatness by assuming a servant's task or what was sometimes assumed by a specially gracious host.

"So he cometh to Simon Peter" (v. 6). There is no reason for supposing that He came first to Simon Peter. Indeed this supposition seems to be negated by the narrative, and the objection of Peter stands out as an interruption of his task.

"What I do thou knowest not now; but thou shalt understand hereafter" (v. 7). Peter was dumfounded at thought of his Lord's humble ministry to him, and uttered his protest. Jesus made it plain that the true disciple must wait for the unfolding of the Master's revelation. Day by day there are happenings in life, the meaning of which we vainly question, but we shall understand hereafter, and when we get to the end of the road shall realize that all things have worked together for good to those who love God.

"Thou shalt never wash my feet." "If I wash thee not" (v. 8). Peter was willful in his protest. He was not content to yield submission, and await the meaning. Jesus made it plain that the disciple must obey, and that to reject the will of the teacher is to part company with the master who instructs. No man can say "No" to any recognized command of Christ, and yet retain his position as disciple. A bit of self examination right here would be profitable.

"Not my feet only but also my hands and my head" (v. 9). We have here an expression of the impulsive change in the feelings and attitude of Peter. As Godet puts it, "We have here the same Peter who one minute rushes into the water, and the next calls out, 'I perish;' who now smites with the sword, and now flees; who goes even into the High Priest's palace, and then denies his Lord. There is also the confession of fullest need. In effect he says, 'If there is reason for washing, why stop with the feet? Why not wash the hands and the head?'"

"Jesus saith, he that is bathed needeth not save to wash his feet" (v. 10). The picture before us is that of a person thoroughly bathed, who in walking to the place of dressing receives no contamination save that which comes to his feet on the pathway. All that is needed is the rinsing of the feet. The spiritual lesson is that those who have been saved by the washing of regeneration have been once cleansed of sin, and need thereafter only to come to Christ for a partial cleansing, for forgiveness and redemption from those sins which stain the soul in the daily walk of life. The saved man has received from

(Continued on Page 688)

Practical and Perplexing Questions

Answered by the Editors

BRIEF MENTION

G. W. S., Bryant, Ind.: John the Baptist was a Jew and he baptized disciples. The disciples of Jesus were Jews and they also baptized. (See John 3:22, 23.)

A. A., Naples, S. D.: Certainly it is scriptural to say that Christ died in our place. Look at Romans 5:6; 1 Peter 3:18, and many other places.

A. H. F., Derry, Pa.: Of course Cain must have married a sister. But that which was lawful then because necessary, has ceased to be so by the divine command.

E. N. A., Underwood, N. D.: Orthodox Bible teachers differ on woman suffrage, but those who know dispensational truth, that is, are intelligent in prophetic matters, do not favor it.

W. T. T., Dalmany, Sask.: Sin seems to have had its beginning in heaven where Satan was.

Moses was the human author of Genesis. No one knows when the "beginning" was.

A Perplexed Teacher, Denver, Colo.: We are not acquainted with the pamphlet you name, but should think from your description of it, that a Christian minister could not wisely or consistently endorse it.

G. W. M., Big Rock, Tenn.: Matthew 24:19 refers to the Tribulation yet to come on Israel, and when fleeing from their enemy, the Anti-christ, the difficulty will be increased for those in the condition named.

W. W. B., Avonmore, Ont.: Yes, the Sabbath that Christ taught was that of Isaiah 58:13, but it was perverted by the Pharisees and almost equally so by the Puritans. This is the teaching of Dr. Scofield to which you object in a recent issue.

G. W. M., Houston, Tex.: It is an opinion merely, but we do not believe a baby will have a baby's mind and body after the resurrection. We believe Jesus was crucified on Friday, but it is questioned by a few Bible scholars whose opinion is worthy of respect.

Mrs. R. E. D., Bolivar, Tenn.: The Jews were selected not for any merit on their part. Some one nation had to be chosen through which God might carry out His purpose of redemption in the world, but the selection of Israel was entirely of His will and without any other reason of which we know.

E. L., Battle Creek, Mich.: Jesus Christ recognized the seventh day of the week as the Sabbath, according to Jewish law.

M. B. H., Downer's Grove, Ill.: You are right. God is the Father of all men in the sense that He created them, but He is the Father of the elect in the sense that He re-created (re-generated) them through faith in Christ. Send to the "Sunday School Times," Philadelphia, for their recent issue discussing this question in reply to Dr. Lyman Abbott.

L. A. R., Schellsburg, Pa.: Referring to the words in Exodus 31:17, "refreshment" must be understood in a sense worthy of God who "fainteth not neither is weary." It includes at all events the pure delight arising from the consciousness of a design accomplished and from the contemplation of the systematic excellence of His work. This is the comment of Dr. James G. Murphy in his "Standard Commentary," and we agree with him.

E. A. W., Seattle, Wash.: Certainly Christ had lived before with His Father. Compare John 1:15, 18; John 3:13; Phil. 2:2, and many more Scriptures.

He and the Father are not two separate beings or substances. They are one substance, though they are two persons in that one substance. Compare John 10:30; John 14:9.

He arose from the dead as a human being. Luke 24:39; Acts 1:3. He is still a glorified human being, though also God. Compare Acts 7:55, 56, and 1 Tim. 2:5; Phil. 3:20, 21. He will come again as a human being. Compare Acts 1:11.

B. H., Loda, Ill.: Matthew 12:22-32 defines the unpardonable sin as attributing the work of the Holy Spirit to Satan. Its unpardonableness lies not in the degree of its iniquity, but its essential nature. Christ was casting out demons by the Holy Spirit, which was a mark of His deity, a credential of His mission as the Saviour of men. To deny that He did it by the Holy Spirit was to deny His nature and His saving power, and hence to keep oneself outside the pale of salvation, outside the pale of pardon, unable to be pardoned because rejecting the witness of the Holy Spirit to Christ. One might speak "a word against the Son of man" and be pardoned, because the possibility remained that some time that one might submit to Him as the Son of man, on account of the witness of the Holy Spirit to Him; but rejecting that witness there was no other witness to be heard, and unbelief became a fixed and eternal habit. Compare John 16:13-15.

For Sermon and Scrap Book

THE CHRISTIAN

Titus 2:12, 13

I. His Present Occupation.

Denying ungodliness and worldly lust; should live soberly—

1. Negative—Denying.

2. Positive—Living.

a. Soberly, toward ourselves.

b. Righteously, toward neighbors.

c. Godly, toward God.

II. His Present Situation.

Present age, not an evil age but age of Grace.

III. His Present Anticipation.

Looking for Blessed Hope.

"Being prepared to welcome happy hope,"
Rotherham's translation.

—H. G. H.

THE LIVING DEAD

Luke 24: 5,6

1. The Dead Are the Living.

The *dead* and the *living* are not the names of two classes which exclude each other. Much rather there are none who are dead. The dead are the living who have died. Whilst they were dying they lived, and after they were dead they lived more fully. "God is not the God of the dead but of the living."

Death is no state; it is an act. It is not a condition, but a transition.

2. A Better Life.

Close-fellowship with Christ.

Separation from this present body;

Freedom from all trouble of this present life;

Death behind instead of before.

3. A Fuller Life Beyond.

Received glorified bodies.

—Alexander McLaren.

A PARAGRAPH SERMON

"Lord, what wilt thou have me to do?"—
Acts 9:6.

You may not be a prophet to a whole land, but you may be the messenger of God to one soul, and that one the servant in your house. You may be called of God to be an intercessor, not for hundreds of people, or churches, but for one person's soul, and that one soul may be your own unconverted child. You may be called of God to rule in some very narrow sphere. The great thing is to get the anointing that trains and fits for service, and then obedience to the leading of the Spirit and humble dependence upon Him will do all the rest.—Rev. Charles Inwood.

OUR OWNERSHIP

1 Cor. 6:19, 20

There are three reasons given for the statement of the text: The first is, "Your bodies are members of Christ." This directly bearing upon the Incarnation.

The second is, "Your body is the temple of the Holy Ghost," etc. The occupant is the Lord of the castle: not renting it, but owner.

The third is, "Ye are bought with price." Paid for, and therefore owned.

1. Our Lives Must be Held As for Another, And Not for Ourselves.

"Ye are not your own"—that is the governing principle.

"This people have I chosen for myself."

He made us; redeemed us; we are dependent on Him.

We are not creators—nothing is self-produced.

2. Our Lives Must be Valued at His Price, and Not Ours.

"Ye were bought with a price."

There is nothing greater than the price paid.

He was not only Son of Man; but Son of God.

God gave His only begotten Son; He gave Himself.

He thought we were worth redeeming, worth the price paid.

Life is infinitely valuable.

3. Our Lives Must Be Used According to His Wishes and Not Ours.

"Ye are not your own—Glorify God," etc.

"Faith in what He did for you is the power of what you do for Him" (Andrew Murray).

Misappropriation is punishable at law.

That is also a law in the spiritual world.

"Every minute which you appropriate as your own, instead of using it in Him and for Him, is theft" (Dr. Christlieb).

4. Our Lives Must be Yielded up to Him at His Command.

We cannot deny Him when death comes. We do so now only at our peril.

He wants his own, because it is His own. He wants it for His own sake. He wants it because He loves it.

"Thou are mine; I have redeemed thee."

"Ye are not your own."

—G. Sneesby.

The next thing to knowing that "we have found Him" is to find someone else and say, "Come and see."—Frances Ridley Havergal.

THE ELDER BROTHER

Luke 15:25-32

Introduction.

The climax of the parable of the Prodigal Son is not in verse 24, but from verses 25-32. The whole parable was a rebuke to the Pharisees (vv. 1-3).

I. The Elder Brother was Wrong in his Outward Life, as Manifested in his Years of Service to the Father.

1. He served as a slave instead of as a son.

"All these years have I **slaved**" (Greek) "for thee" (v. 29).

2. His service exemplified the spirit of the far country.

Compare verse 19, "Make me a hired slave" (Greek).

II. The Elder Brother was Wrong in his Inward Life, as Manifested in the Following Three Ways.

1. His attitude toward his father which was **ungrateful**. "Thou," not "Father" (v. 30). Distance between son and father. He was angry with his father (v. 28).

2. His attitude toward himself which was **unrighteous**. Unrighteous because self-righteous (v. 29), "Neither transgressed I"—yet he broke the whole filial code by the way he said it.

3. His attitude toward his brother which was **uncharitable**. This is seen in three ways:

- a. He spurned his relation to his brother.

"Thy son," not "my brother" (v. 30).

- b. He scorned the reception to his brother.

"Never gave me even a little kid" (v. 29).

- c. He slandered the reputation of his brother.

"Thy living"—it was the son's personal fortune.

"With harlots"—he did not know that.

Conclusion.

Let us serve as sons, not as slaves—not impelled by duty, but delight.

And let us love the brethren, for "He who loveth not his brother whom he hath seen, how can he love God whom he hath not seen?"

—Percy W. Stephens.

PRAYER

I know not by what methods rare,
But this I know—God answers prayer.
I know not when He sends the word
That tells us fervent prayer is heard.
I know it cometh soon or late;
Therefore we need to pray and wait.
I know not if the blessing sought
Will come in just the guise I thought.
I leave my prayers with Him alone
Whose will is wiser than my own.

—"Sunday School Banner."

EXPOSITORY PREACHING

By H. L. McLendon

The coming generation of preachers will have to adapt themselves to a demand which is now arising from the pew. This demand cannot be lightly set aside. The ministry must heed it. This restlessness which is manifested in the pew is in the nature of a desire for knowledge—knowledge of God's Word. The laity feels there should be more spiritual food coming to them than what is meted out in the average sermon of today. Being hungry, they are demanding wholesome food.

In casting about for a remedy they have discovered that the sermon which gives them the most satisfaction is what the writers in homiletical literature call expository preaching.

It will be well in the outset to define what we mean by expository preaching. Sewall has to say by way of definition: "Expository preaching is not the evolution of a topic, but the elucidation of Scripture. The main purpose is to get at the real meaning of God's truth." Now this kind of preaching does not exclude argument, or exhortation or doctrine, or appeals to sinners. It furnishes an occasion for all of these. The fact is one must be adept in argumentation, exhortation and persuasion to be an acceptable preacher of expository sermons.

But pleasing as is expository preaching to the laity, there are those who think it is a refuge for weak minds, or that it encourages laziness, or blunts the minister's analytical power. These view points are wrong. If expository preaching were only running comments it might be a refuge for weak minds; but it is the perfection of analytical perception. To excel in this style of preaching presupposes thoroughness from every angle.

Let us take a glance at the history of expository preaching. It may be said to date back to the days of Ezra as we find him day after day standing upon his pulpit of wood in the streets before the water gate of his city, reading out of the law and explaining it to the people. Paul was an expository preacher. We see him on many occasions reasoning out of the Scriptures. Justin Martyr, Origen; Augustine, Chrysostom, Luther, Calvin, Matthew Henry, and Alexander Maclaren were expository preachers. For years in Scotland the morning sermon was expository, while the evening one was evangelistic.

As to the value of expository preaching, it may be summed up thus: It causes the audience to think, and along with their thinking comes interest and expectancy; the people become more familiar with the Bible, and that leads them to search the Scriptures for themselves; it makes attractive passages which otherwise might be passed over.

In conclusion, I claim, that all things being equal, this style of preaching is the best.

A BRITHER WHA LANGS TAE PREACH

Addressed to his District Superintendent—By a Veteran)

I'm cravin' a chance, d'ye ken? tae preach,
An' greetin' there's nane wi' in my ain reach.
I hae in me still some preachin' leven,
Tae gie some puir souls a lift toward heaven.

The pathway o' licht is sae leesome, ye see,
I'd like to invite them tae gang it wi' me;
The Laird is sae guid, an' His blessin's sae sweet,
An' the licht o' His grace sic a lamp tae my feet,
I wad tell tae ithers the joy o' His love,
An' show them the path tae the hame above.

As ye gang aboot—if ye find a kirk
Whaur the dominie is sair pressed wi' work,
An' needs that a brither sud lend a han'
Tae help him a bit wi' the gospel plan,
Tell him ye ken o' some help he can reach
In a brither wha langs for a chance tae preach.

I'll do my best for him, he need hae na fears,
Tho' I'm nearin' the line o' seventy-three years,
I'm still in the faith, an' weel ken what sud win
Puir souls to God's love frae the highways o' sin.

—C. A. Cressy, in "Northwestern Christian Advocate."

IN GOOD STANDING!

The ice-cold Christian may be a member of the church "in good standing." Yes, and a contributing member, too. He attends church quite regularly and sings in the choir. When he gets his "Sunday best" on he looks quite like a Christian, but how does he live?

- No Bible reading.
- No blessing asked at the table.
- No family prayers.
- No Bible instruction for the children.
- No religious conversation in the home.
- No private prayer.
- No attendance at the week-day services.
- No attendance at the Sunday-school.
- No Christ in his choice of reading matter.
- No Christ in his favorite amusement.
- And only a little of Christ in his head.

Well, what has he, then, which the commonest sinners have not?

1. He has his name on the church roll.
2. He has his name on the list of contributing members.
3. He has a pew or an occasional sitting in church.

These three things and nothing more to entitle him to the glorious name of Christian.

If he should suddenly die, he would be given a Christian burial, and these three things about him would be sure to be mentioned in the funeral sermon, and held out to the bereaved family as reasons for a blessed assurance that he has gone straight to glory, with an abundant entrance.—"Michigan Christian Advocate."

DO YOU LIVE IN A HOUSE LIKE THIS?

[Our good friend, Mr. Howard A. Banks, has taken up an editorial connection with "The Sunday School Times," and in writing a friend in Philadelphia about renting or buying a house, he addressed him as follows. The quotation is from that excellent journal.—Editors.]

I have had another home which is really finer than a brown-stone front. This palatial residence is the Name of God: "They that love his name shall dwell therein" (Psa. 69:36). It is a grand place to live. The foundation is the Petra, the great Rock which Peter confessed. The roof is El Elyon, "the Most High God, possessor of Heaven and Earth," whom Melchizedek and Abraham could claim in common. Jehovah-Jireh, "the Lord will provide," is our combination storeroom and dining-room. Jehovah-Tsidkenu, "the Lord our Righteousness," is our linen closet.

The Little Boys hang out the Stars and Stripes every Fourth of July, but better than that we believe we have flying at the mast-head all the time Jehovah-Nissi, "the Lord our Banner," who never slumbers nor sleeps and protects us from all harm and evil and saves us from sin as we yield to His omnipotent power, and He makes our house such a safe place to live in that we know we are immortal in it till our work is done, —and then we shall have another mansion, which our Master has gone to prepare for us.

But in this present house El Shaddai, "the Strong God with the breast," "the all-sufficient One," is the atmosphere of happiness which perfumes and pervades it. It is a home which is proof against skeleton closets, and in lieu thereof we have a little shrine in the Tower where Elohim, "The God who is the revealer of secrets," shows us how to look through the telescope of prophecy and see the wonderful things to come "which eye hath not seen, nor ear heard, nor hath it entered into the heart of man to conceive, but which God," this same Elohim, "hath revealed unto us by his spirit."

WHY THEY QUIT

A Milwaukee minister recently published an entertaining list of reasons "Why People Give Up the Church." Some of these reasons follow:

A man left a church and took his children out of Sunday-school because the paper napkins for the Sunday-school picnic were not bought at his store. A man went home from church one Sunday morning much angered by something he had heard in the sermon, and announced to his children and wife that as long as that minister was there he would never set foot inside that church again. A man withdrew from a church and compelled his family to withdraw, because at an oyster supper given by the women of the church, at which he arrived very late, he was served with an oyster soup in which there were no oysters. A woman left one church and affiliated herself with another, because in the latter church they had the "dear old family prayers" at an afternoon service during Lent. A woman was very angry with her minister because on the Sunday next before Advent he did not preach "the fragment sermon," that is, a sermon on the text, "Gather up the fragments that remain." One woman wanted to join the Episcopal Church, because she "just loved the litany and the burial service," and another woman because "the Episcopal Church believed in dancing." A woman refused to go any longer to her parish church after it had been redecorated and refurbished. "A hard-wood floor," she explained, "is too High Church for me." —"Watchman-Examiner."

The Gospel in the World

"A cigarette in the mouth of every man, woman, and child in China," is said to be the slogan of the English-American Tobacco Company.

Miss Eleanor Blackmore, a niece of the author of "Lorna Doone," is doing pioneer mission work in Nicaragua under Baptist auspices.

This year is the tenth anniversary of the death of Dr. John G. Paton, missionary to the New Hebrides, who for more than a half century labored in his beloved islands, leaving a record unexampled for zeal and accomplishment.

In spite of the gains of mission work in heathen lands, the natural increase of population makes it true that "there are more heathen in the world to-day than one hundred years ago, before mission work was so earnestly begun."

According to Mr. Sherwood Eddy's striking book, "Students of Asia," at the present time only three per cent of the children of school age in China are receiving school education, as compared with ninety-eight per cent in Japan.

The resignation of the head of Gordon College, Khartum, is reported. It is hoped that this may indicate a change in the policy which has made the college, erected in the memory of General Charles G. Gordon, practically a Moslem institution.

A little over a century ago it was said that it was impossible to translate the Bible into Chinese. Last year more than 2,500,000 copies of the Bible in whole or in part were sold by the British & Foreign Bible Society alone, and more than 3,500,000 by two other societies, over six million copies in all.

As an illustration of how large a part one missionary may have in increasing the membership of the church, it is reported that the Rev. Wilbur C. Swearer, who died recently after fifteen years in Korea, personally organized three hundred churches and received sixteen thousand people into the church.

In Boston there is one physician to every 350 of the population, which is about the average ratio through the United States. In China, with a population over four hundred millions, there are 341 foreign physicians, of which 79 are women, plus 115 trained Chinese physicians.

F. Ceillard, the great missionary to the Zambesi, said, commenting on John 3:16: "We must remember that it was not by interceding for the world in glory that Jesus saved it—He gave Himself. Our prayers for the evangelization of the world are but a bitter irony so long as we only give our superfluity and then draw back before the sacrifice of ourselves."

At the beginning of the nineteenth century, the British East India Company said: "The sending of missionaries into our Eastern possessions is the maddest, most expensive, most unwarranted project that was ever proposed by a lunatic enthusiast." At the close of the nineteenth century, the Lieutenant-Governor of Bengal said: "In my judgment, Christian missionaries have done more lasting good to the people of India than all other agencies combined."

"The Christian Movement" calls attention to the increasingly great opportunity in Sunday-school work in Japan, and shows how workers are being trained for the task. A Sunday-school training school has been opened in Tokyo, with an initial enrolment of 160. The full course covers two years, and includes Bible study, organization and conduct of the Sunday-school, departmental specialization, educational and child psychology, and principles and methods of teaching. Completion of the course will entitle to standard teacher training certificates.

At the Red Cross hospital of Gloucestershire, the torn and dirty uniforms are stripped from incoming patients, and sent away to be disinfected, cleaned and mended. Before they are dispatched, it is an orderly's duty to go through all the pockets. As a result of his experience, the orderly reported to the British & Foreign Bible Society: "I scarcely ever failed to find in a pocket, either of the tunic or the great-coat, one of the little khaki Testaments which your society has provided, and in nearly every case the books showed signs of constant use."

Bishop Warne of the American Mission in India, gives the testimony of an intelligent non-Christian Hindu. "You missionaries don't know how much good you are doing in the country. It has been my business for over twenty years to listen to evidence in the villages in many parts of India. Twenty-five years ago no Indian villager would tell the truth on the witness stand. One had to listen and make up his mind which side had the greatest liars, and then strike an

average. But now all is changed. A large per cent of non-Christians will tell the truth on the stand, and as to Christians, ninety-five per cent are wholly trustworthy on such occasions."

Miss McKinstry, an A. I. M. missionary among the Agikuyu near Mt. Kenia in East Africa writes: "Six months ago a chief two hours southwest of our station built a chapel and school combined—a better house than we live in—which comfortably seats 300 people, but we have no one to send as a permanent teacher. Last Sunday, on the occasion of my second visit, you should have seen the waiting crowd which filled the house to overflowing. We could start a school at ten such places if we only had a man to oversee them. Can you not send some one from the Moody Bible Institute? Oh, how we need help. The doors are wide open now, but if they shut before we can enter the loss will be irretrievably great."

The Moravians have three times as many communicants and baptized adults in their missions as they have in their home churches. In 1910 Bishop Hasse said at the Ecumenical Missionary Conference at Edinburgh: "Of our communicant membership one in sixty (83 in 5,000) is a missionary. I believe the proportion in other churches is one in 5,000." John R. Mott said: "If missionaries in corresponding numbers went from other denominations we would have a missionary force of nearly 400,000 missionaries, which is vastly more than the number estimated to achieve the evangelization of the world in this generation." The present available missionary force is about 25,000. Compare this with the 41,000,000 engaged in this awful world war!

The Rev. George W. Rhoad, a missionary among the Akamba in East Africa writes: "Often the natives think that they must have heard wrongly as when a young Christian remonstrated with me about telling the people there was fire in hell. 'That will never move them,' he said; 'tell them it is bitter cold in hell and there won't be any sticks for a fire either. Tell them their teeth will chatter and their flesh will shake as when they have a fever, and then the people will be scared into believing.' Needless to say I explained to him the Word of God more perfectly, and he has long since seen from the Word that hell fire is not the fire in the squatting place which one may comfortably sit by, and that it was not given merely to scare people into believing."

Five and a half years ago the editor of these notes met Shengendagenda, a little Bantu Kavir-

ondo lad, at Lirhanda, a mission station of the Society of American Friends, near Lake Victoria in equatorial Africa. The facility with which he copied English writing accurately illustrates the African's imitative gift. A few months ago the missionary in charge of that station, Mr. Edgar T. Hole, visited Chicago, when we learned that this lad had been appointed secretary to the paramount chief. One day the English District Commissioner asked Mr. Hole: "Who keeps a record of the court cases tried by Kavini, your chief? They are the most orderly and accurate of any records sent to my office." Mr. Hole told him the work was done by Shengendagenda, who, only a few years before, as a little naked boy, had come to the mission station for training.

January 26, Evangelist E. L. Bowyer of Cleveland received a letter from his daughter Gertrude, '08, which gives an interesting account of herself and several other A. I. M. missionaries in German East Africa, who were cut off from communication with the outside world from the commencement of the European war until two or three months ago. Miss Bowyer says in part: "Although shut in, we have been wonderfully cared for—Elijah not more so. There have been times of great loneliness, but God's grace was sufficient. We had almost nothing to read but the Bible, which became more precious than ever before. Our hearts are as full of joy in the work as when we first arrived on the field, because we know we are in God's place. Our work has gone on unhindered."

Nothing can be done for the Indians of Brazil unless a certain protective society inspired by the government sanctions it. Its members are drawn from the most progressive sections of the governing classes, and it is led by altruistic positivists ignorant of the gospel dynamic. However, substantial missionary results among the Tereno Indians made such a profound impression upon some of the leaders that they have asked the Inland South America Missionary Union to render a similar service among the Bororo Indians. If successful, it may be expected to sanction Protestant missionary work among all the Indian tribes in Brazil. When it is understood that the Society had given the Roman Catholic Church the exclusive right to work among these Indians, it is obvious that under the blessing of God a tremendous victory has been won for evangelical Christianity.

"The opportunity," according to Mr. John Hay, the general director of the I. S. A. M. U., "is in many respects the greatest ever presented to any Protestant missionary society in South America, and it will be to the everlasting shame of the church of Christ if it is allowed to be lost for the lack of the necessary men and money."

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Notes and Suggestions

MISSIONARIES SAIL

A party of eleven missionaries left New York March 7, on board the American steamship City of Lahore for Africa, to labor under the auspices of the Africa Inland Mission in British East Africa, German East Africa and the Belgian Congo. Four of this party, Mr. and Mrs. George Johnson, M. O. Burford and Miss Laura M. Fuller, are former students of the Moody Bible Institute. Two of them, Mr. and Mrs. John W. Stauffacher, are former students of the Naperville College at Naperville, Ill.

The director at Philadelphia has recently received a cablegram from Africa stating that the government asks the British societies and the Africa Inland Mission to take over thirty-one German stations which have been abandoned.

The Chicago Council of the Africa Inland Mission, of which A. F. Gaylord, business manager of the Moody Bible Institute, is chairman, is endeavoring to do all within its power to supply the need of 100 new missionaries for these stations in Africa.

GREAT BRITAIN ON HER KNEES

A call has been sent out for a "Day of Repentance and Prayer," on April 6, 1917, Good Friday, by a number of evangelical leaders in Great Britain, among whom are Rev. A. C. Dixon, D.D., Rev. J. Stuart Holden, D.D., Hon. John Wood, Hon. Secretary of the Evangelization Society, and Preb. H. W. Webb, Peplow. As a preamble to the call, these brethren say:

"In this, the most serious crisis our Empire and the nations of Europe have ever passed through, we feel deeply the need of unitedly seeking the Face of our Holy God and Father, and humbling ourselves before Him.

"He has, after many years of patience and forbearance, permitted His judgments to come upon the nations, and yet we have not turned to Him. Surely it is time for His children seriously to lay to heart the state of things which compels the continuance of His discipline, and to set apart time for humiliation, repentance, fasting and prayer, believing that in answer to this cry He will, in His wrath, remember mercy.

"For centuries God has manifested His grace and love to us. As a nation, we have been in a special way the recipients of His favour and yet we have largely turned our backs upon the supreme revelation of His love, the Lord Jesus Christ. At unspeakable cost, our Heavenly Father, sacrificed His only Son to redeem this lost world and make His will known to men and

nations. Yet, as a people, we have despised and neglected His gift, and in thought and deed have determined that we will not have this Man to reign over us. Of this, the greatest sin of all, we need most humbly to repent, as well as of all the sins of personal, family, church and national life, of which we are already aware, and which will be made yet more manifest to us as we wait upon God."

BRITAIN'S NON-CONFORMIST CABINET

The "United Presbyterian" of Pittsburgh, Pa., says:

"Mr. Lloyd-George is a Campbellite Baptist. Mr. Bonar Law, a son of the Presbyterian manse, is a Wee Free Presbyterian. He gets his name 'Bonar' from his father's admiration for Rev. Andrew Bonar, a well-known Scotch clergyman. Mr. Arthur Henderson is a Wesleyan Methodist lay-preacher and a leader of the Brotherhood movement. Sir F. E. Smith was brought up in Wesleyan Methodism. Austen Chamberlain has family links with Unitarianism. The Minister of Munitions, Dr. Addison, is a Presbyterian. George Barnes, the Pension Minister, and one of the products of the labor movement, is a Congregationalist. The Postmaster-General, Albert Holden Illingworth, is a Baptist. John Hodge, the Minister of Labor, is a Wesleyan Methodist. Gordon Hewart, the Solicitor-General, had early associations with Congregationalism."

THE GREAT COMMISSION PRAYER LEAGUE

The following outlines the work of the Great Commission Prayer League of Chicago, offices located at 808 North LaSalle St., for the year 1916:

Number of letters received containing requests for prayer and leaflets, reports of answered prayer, etc.....	8,556
Number of requests for leaflets—(as against 5,762 during 1915).....	12,038
Number of leaflets sent out—(to every state in the Union, and to almost every country in the world).....	1,303,092
Total number pieces of mail sent out during 1916.....	43,603
Number requests for prayer received by correspondence.....	7,692
Answers to prayer reported in correspondence.....	1,372
Number of souls reported saved (not counting those in great evangelistic campaigns).....	16,783

LATEST CHURCH STATISTICS

A gain of 94 per cent in communicants of all churches during the last twenty-six years is shown in statistics gathered by Dr. H. K. Carroll in the year book of the Federal Council of the Churches of Christ in America. During the period the population of the country gained but 61 per cent, showing the church members increased faster than the population.

In 1890 the total religious strength of the country was 20,618,000, while the totals of all churches as shown for 1916 is 39,270,040.

Of the increases in membership last year the largest gain among Protestant communions is credited to the sixteen bodies of Methodists, with 136,176; fifteen bodies of Baptists come next, with 131,879; twelve bodies of Presbyterians show an increase of 67,562; the two bodies of the Disciples of Christ, 44,053; the two bodies of Protestant Episcopalians, 26,739; the twenty-one groups of Lutherans, 20,150; the two bodies of Latter Day Saints, 18,000; the Congregationalists, 10,074, and the United Brethren, 6,490.

Communions having more than 100,000 communicants are as follows:

Baptists (fifteen bodies).....	6,534,132
Brethren (four bodies).....	128,594
Christians.....	106,159
Congregationalists.....	790,488
Disciples of Christ (two bodies).....	1,337,450
Evangelical (two bodies).....	209,917
Friends (four bodies).....	119,371
German Evangelical synod.....	274,787
Jewish congregations.....	143,000
Latter-Day Saints (two bodies).....	415,000
Lutherans (twenty-one bodies).....	2,454,334
Methodists (sixteen bodies).....	7,608,284
Presbyterians (twelve bodies).....	2,171,601
Protestant Episcopal (two bodies).....	1,078,435
Reformed (four bodies).....	514,543
United Brethren (two bodies).....	366,877
Church of Christ, Scientist, shows 85,096 communicants.	

Statisticians disagree over the figures of the Roman Catholics in the country. Dr. Carroll, in his table credits the western Catholics (three bodies) with 14,330,370 communicants, and the eastern Catholics (seven bodies) with 485,500 communicants. The increase among the group of western Catholics is shown as 216,000.

The 1917 edition of the official Catholic Directory, published and copyrighted by P. J. Kenedy & Sons of New York, credits the denomination with 17,022,879 communicants and an increase during the year of 458,770. Illinois is credited with 1,432,637.

According to Joseph H. Meier, the compiler, the figures are very conservative.

"Taking into consideration the 'floating' Catholic population and the fact that some important archdioceses and dioceses take up a census only at intervals of ten years, the Catholic

population of the United States is at present nearly 19,000,000," said Mr. Meier.

There are in the foreign possessions of the United States 8,413,257 Catholic communicants, according to the figures given, making a total of 25,436,136.

There are 14 archbishops, 96 bishops, and 19,983 clergymen in continental United States. This is an increase of 411 during the year.—A. G. Fegert in "Chicago Herald."

MISCELLANEOUS

All the great organizations for relief of distress in the war-stricken regions of the world are calling for largely increased contributions. These calls are so numerous that we cannot print them.

Dr. Robert Cameron, who has served the Tabernacle Church, Victoria, B. C., for the past four years, has resigned his pastorate, and will devote all of his time to "Watchword and Truth," the monthly of which he has been editor for twenty-one years. This magazine is now published from Seattle, Wash. For the past four years Dr. Cameron has been living in Victoria, making monthly trips to Seattle to bring out the paper. He found this double work too taxing, and so, to the regret of his people, he relinquishes his pastorate.

The Travelers' Aid Society, with offices at 1319 W. Adams St., Chicago, is a non-sectarian, protective organization, designed to safeguard travelers, particularly those who, by reason of their inexperience, ignorance, illness, or other disability, are in need of advice or assistance.

During the year ending December 31, 1916, assistance was rendered to 6,344 women, 2,278 girls, 1,337 children, 285 mothers with babes, 907 men and boys, a total of 11,152. The chief activities were placing travelers on cars, busses, taxis and trains, giving information, etc., and assisting in going from one railroad station to another.

The Nyasaland Mission desires to secure the services of three registered and duly qualified doctors for its work in Central Africa. This mission was founded by the late Dr. Andrew Murray of The Dutch Reformed Church of South Africa, about twenty-six years ago. Today it has 20 central stations, 1122 out stations, 134 European workers, and 75,000 pupils in its mission school.

These physicians are wanted for the hospitals located in Nyasaland, Mashonaland, and north-eastern Rhodesia. In order to secure them as soon as possible, correspondence is invited by The North American Council, Norman H. Camp, secretary, 153 Institute Place, Chicago.

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The Evangelistic Field

SUGGESTIONS TO OUR CORRESPONDENTS

Evangelists and other Christian workers reporting items or contributing any matter for this department will please arrange to have copy reach the magazine not later than the 10th of the month preceding date of issue.

"The Evangelistic Field" department is intended for news in concise reports of revival meetings, soul-winning campaigns, and a record of evangelistic work in general. We do not invite statements eulogizing the leaders or participants in this line of work, nor can we promise to print them.—Editors.

Walt Holcomb opened a campaign at Clinton, Okla., February 21.

Sawyer and Cramer were at North Trafford, Pa., during February and March.

Frank S. Arnold and James Grambling report a successful meeting at Butler, Mo.

C. B. Clark reports a union meeting with a large chorus at Spencer, W. Va., during March.

Melvyn M. Lawton reports conducting special meetings in Mount Royal, N. J., during March.

At the close of Dr. Henry Ostrom's meetings in Hartford City, Ind., 350 conversions were reported.

F. E. Rueckert reports he will be engaged with Evangelist B. J. Harris for the balance of the season.

H. D. Kennedy and wife write from Mapleton, Ia.: "We are in the midst of a good meeting here."

H. P. Dunlop reports a successful union work at Culver, Ind.; with the first call for converts an even fifty responded.

John W. Ham reports that he has conducted meetings at The Immanuel Baptist Church in Chicago during March.

Maddox and Elsey held a meeting at Blackwell, Okla. Their next meeting was to open in Pond Creek, Okla., March 11.

P. C. Nelson opened a tabernacle meeting March 4 at Canton, S. D. The pastors were looking forward to a good meeting.

The Helping Hand Mission, Sioux City, Ia., celebrated its eleventh anniversary, February 13. Rev. H. E. Hutchinson, pastor of the First M. E. Church, preached the sermon.

H. T. Crossley writes: "God gave great victory in Collingwood, Ont., where seven churches united; 359 enlisted for Christ."

The M. Edwin Johnson Party concluded a meeting in Indianapolis, Ind., having a part in the simultaneous meetings held there.

H. H. Newell and party held a campaign at Coalport, Pa. All the churches united and a large number of conversions were reported.

Charles M. Meyer writes from Dillonvale, O.: "I am closing a successful meeting here with the church revived and many conversions."

J. H. Ahrens reports closing a successful meeting in the M. E. church at Browning, Ill. Many came to Christ and the church was strengthened.

W. C. Moorman writes: "Our meeting closed at Houston, Kan., February 11. There were quite a number converted. The attendance was good."

W. F. McFarlan reports having closed revival meetings in the Christian church at Argos, Ind., with good results, and many souls brought to Christ.

G. A. DeFlon writes: "Just closed my work at Wheeling and Meadville, Mo., helping Rev. Mr. Bom, with 46 professions. I go next to Calhan, Colo."

The Miller-Vinaroff Party closed a meeting at Columbus Grove, O., in the United Brethren church. They report fifty conversions. The party next went to Hoytville, O.

Z. O. Avery reports good results from the meeting at Shipshewana, Ind., particularly to the immediate church for which it was held, though the other churches were benefited.

S. D. and B. W. Goodale report: "We closed a great meeting at Grafton, Ill.; 177 professed conversion. The church building was too small and the work somewhat limited on account of it."

Vernon B. Cleveland reports two meetings on the Gladwyn Circuit of the M. E. Church, Gladwyn, Mich., in which several reconsecrated themselves to the work of the Lord and a good number confessed Christ. He also held a meeting in the Baptist church at Skeels, Mich., with thirty-one decisions.

Bodell and Maxwell closed a meeting in the Presbyterian church at Salem, O., Rev. W. L. Swan, pastor. The evangelists next went to the Covenant 'Presbyterian Church, Harrisburg, Pa.

John M. Linden closed a campaign, February 25, at Wallingford, Conn., with 425 decisions and reconsecrations. He next went to Norwich, Conn., to hold a campaign on the west side of the city.

Mitchell and Preston write: "We finished, after a hard battle and a lot of opposition, with victory for Jesus at the First M. E. Church, Alton, Ill.; there were 153 conversions besides reclamations."

E. Claire Harding reports a good meeting with the Central Christian Church at Parsons, Kan., after which he expected to go to Valdosta, Ga. He reports a fine chorus choir and booster chorus.

The Franklin-Leonard Party in writing from Carleton, Mich., March 9, said: "God is moving here in great power. Young people are feeling the power of old-time conviction and finding the Saviour."

Oliver E. Williams and party closed their meeting at Steelton, Pa., the end of February. The party next went to Ephrata, Pa., March 4, where the indications point to a successful campaign.

Rev. Tilman Hobson Party has been in a campaign at Johnstown, N. Y. Professor William S. Dixon who is now with the party, writes that he and Mrs. Dixon are enjoying the work very much.

Byron J. Clark and party held a tabernacle meeting at Cawker City, Kan., in January and closed another meeting at Woodston, Kan., March 5. They report good crowds and a large number of conversions.

The Bell-Lauderdale Party closed a campaign in the First Presbyterian Church at Vandalia, Mo., March 2. Pastors and people of all the churches affiliated in the work. The party next went to Osceola, Ia.

The VomBruch Party closed a two weeks' meeting at the Derr Memorial Church; Wilkesbarre, Pa., with eighty-five decisions; and then at the Primitive Methodist church, Olyphant, Pa., with ninety-five decisions.

The Lewis Evangelistic Party recently held meetings in Naples, N. Y., with fifty decisions and at North Cochocton, where eighty decided for Christ. At the time of writing, they were in the Yates Baptist Church at Lyndonville.

The Gray Evangelistic Party report: "We are closing a wonderful meeting in many ways in Afton, Okla. It has been a real eye-opener to the community. Mr. and Mrs. J. V. Baird are helping me. We go next to Hillsdale, Okla."

The Hall Evangelistic Party including W. W. Hall, R. C. Eddins, and George W. Carr, closed a revival campaign at Uhrichsville, O., March 5. The party next went to conduct a tabernacle campaign at Salineville, O., beginning March 11.

E. B. Scoggan, pastor of the M. E. church at Defiance, Ia., writes that McCandless and the Bakers held a successful meeting in that city, the churches working together as one. Mr. Baker organized and trained a large chorus choir.

E. H. Baker and wife closed their meeting February 26, with the Baptist church at Waynesburg, Pa., with 450 forward for salvation and reconsecration. The members of the church have been aroused to work for God as never before.

The "Billy" Sunday campaign at Buffalo, N. Y., was up to the usual standard set in former campaigns, and on March 1, they had an attendance of 13,000, on which evening there were 828 reported as having gone forward in the meeting.

The Colegrove Party report from Grand Haven, Mich.: "The Lord is giving great victory in our tabernacle meeting here. The field was difficult at first, but the Lord has turned it into a great victory. We go to Plainwell, Mich., April 8."

Myron J. Smith and wife report: "We have closed a successful campaign at Williamson, N. Y. The power of God was remarkably manifested in the community. Over seventy-five are rejoicing in forgiveness of sins and acceptance with God."

C. A. Jones assisted Rev. Marvin at Whitesville, Mo., in special meetings during January and February. He next went to Elkhart, Ind., to assist the pastor of the First Evangelical Church. He reports that many of the young people confessed Christ.

The A. J. Fitt Party report: "We have closed a revival in the Methodist church at Arnold, Neb., with 135 reported as converted and joining the different churches. A fine work was done among the high school boys and girls and a large brotherhood organized."

Burk and Hobbs report from Johnston City, Ill.: "We are in the second week of a tabernacle

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campaign. This is the first big meeting ever held here, and God has already given us tokens of a great ingathering. Harry Dixon Loes has charge of the choir."

Hart and Magann closed their campaign in Phoenix, Ariz. The meetings lasted six weeks. Professing Christians took a stand against worldly amusements, and there were over a thousand reported conversions. The party next went to Bisbee, Ariz.

The Hofmeister Evangelistic Party opened a revival campaign in South Solon, O., February 25, with a mass meeting for men only. Original plans to build a tabernacle were changed, and the meetings were held in the Christian church. All three churches united in this plan.

"Robert A. Allen of the Saginaw Rescue Mission, closed a meeting at Reno, Mich., in the Baptist church, February 26. Whole families were united, people who had been enemies for years shook hands and believers were greatly strengthened. Mrs. Allen assisted in the singing."—Thomas Marsh, pastor.

The Zoller Evangelistic Party write from Hale, Mich.: "We have a union meeting here. The church is packed to the doors. This has been made a community revival, and it is one of the greatest opportunities we have had this year; unsaved and Christians alike are interested."

E. B. Pratt and party conducted meetings in Malvern, Ia., with good results. As Mr. Pratt had held meetings in this vicinity for some time, he was enabled to draw to Malvern several gospel teams from nearby towns. One team of thirty men was composed of farmers only.

L. M. Aldridge in reporting about his last meeting at Pinkstaff, Ill., says that the school principal and his wife were saved in the meeting, as well as the postmaster. They are going to organize a synthetic Bible class, with a former Moody Bible Institute student as teacher. Mr. Aldridge next conducted a meeting at Marshall, Ill.

R. G. Heddon held a meeting in Oconto, Wis., where he was alone in a hard campaign for souls. The pastor was absent from the field except on Saturdays and Sundays. The number of decisions was not large, but encouraging, considering the field. There were about sixty reconsecrations, and the church was left with a new life and power.

The Leckliter-Stodghill Evangelistic Party reporting having closed a union meeting at Lonaconing, Md., with 212 professions, all of whom united with the three churches participating in the campaign. The party consists of Walter R. Leckliter, evangelist; Mrs. Leckliter, pianist

and women's worker; J. Ralph Stodghill, chorister and soloist.

F. A. Geisenheimer assisted by Rev. G. A. Ellis conducted special meetings in New Castle, Col., where twenty-three people made confession of Christ. Mr. Geisenheimer reports organization of the Rural Evangelization Society, with headquarters at 1701 Larrabee Street, Chicago, to work in the neglected rural communities. Mr. Geisenheimer is field representative and C. A. Erickson is president.

The Erskine-Bush Party held a series of meetings in the First M. E. Church of Byron, Mich., in February. Two services daily were held, except Mondays. A large congregation turned out to hear addresses on the second coming of Christ; a number of people confessed Christ. The party next went to Flushing, Mich., where they opened meetings March 4. They ask the prayers of our readers for their work.

The E. Haugh Evangelistic Party, with Miss Jessie Jenks and Miss Mertie Hooker as singing evangelists, closed a campaign at Vanburenburg, Ill., M. E. church. Otto Greenwood in reporting the meeting, says: "Although the battle was very hard, we are praising God for the victory. Never before have we seen such a manifestation of God's power, as we saw at the close of the meetings."

Evangelist Charles T. Wheeler having suffered a physical breakdown during his meetings at Morris, Ill., Evangelist F. O. Cunningham, of New Bedford, Mass., substituted for him. Mr. Cunningham was in the Moody Bible Institute at the time in attendance on the Revival Conference and was recommended to the churches of Morris by our Extension Department. He carried on the meetings with success and blessing.

The Bromley Party report family altars established and the people wonderfully blessed in the campaign at Washington Court House, O. They next went to Dayton, O., to open a campaign in a tabernacle seating 5,000. The party includes, besides Dr. Bromley, Mrs. Bromley, Miss Dora L. Cain, Miss Gladys Ditzel, S. B. Goff, W. W. Shannon, W. H. Myers, Prof. Harris, C. H. Wieand, Rev. W. E. Parrish, Dallas M. Blatt and W. H. Shaddock.

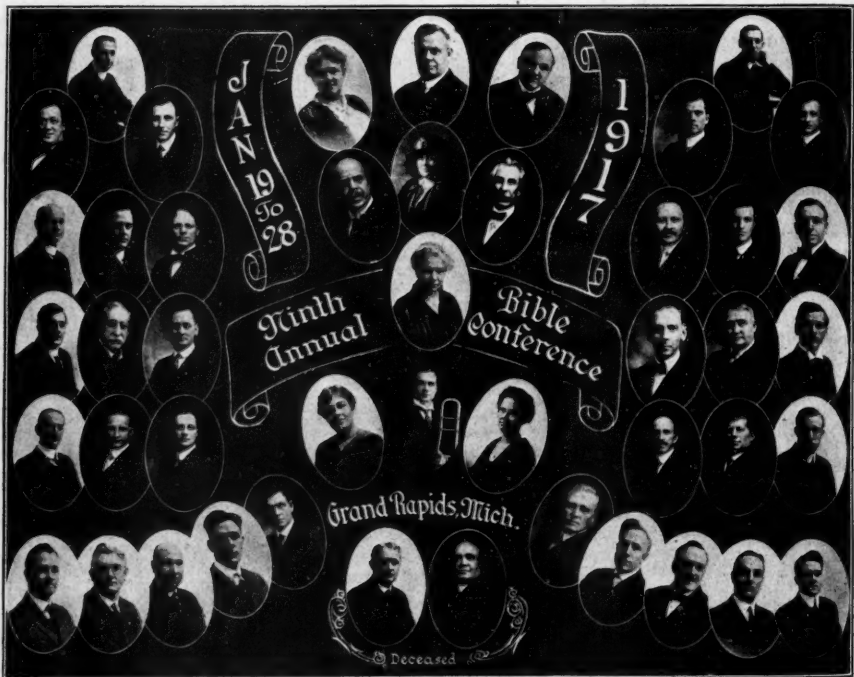
The six weeks' services held by William P. Nicholson and J. Raymond Hemminger, in Tyrone, Pa., were brought to a close with nearly a thousand professed conversions. The work extended to every department of the city's life, and meetings were held in factories of all kinds. Mr. Nicholson preached an entire week on "The Work and Office of the Holy Spirit." After the close of the meetings in Tyrone, they held a union meeting in Huntingdon, where

they labored four years ago. Our correspondent states: "The Lord is mightily blessing these brethren, and rich spiritual influences follow their services. In every community where they have labored, the church and prayer meeting attendance has largely increased."

E. R. Hermiston writes from Calexico, Cal.: "We are having an old-fashioned revival here in this border town. Over one hundred have made decisions up to date. We were crowded out of the chapel car and put up a tent. All denominations have become interested in the work. Many of the soldier boys have made public decision. One of the soldier boys said: 'When I left home, my mother was afraid I would be shot, and I have been shot with God's sixteen inch gun—John 3:16.' Another prayed so earnestly he disturbed the camp, and they wanted to know what was the matter. He said he was at knee drill for the big tent revival. A real spirit of prayer has taken hold of some of these soldiers."

An interesting report has reached us, of a three weeks' revival at Unalakleet, Alaska, in charge of the pastor, Rev. August Anderson, in the mission conducted by the Swedish Evangelical Mission. Rev. E. E. Van Ness says:

"Some fifty souls were born into the Kingdom. For twenty-one nights we preached the simple story (through an interpreter). On several occasions, before coming to the altar, seekers would go to some one in the audience, and weeping upon the offended one's shoulder, would plead forgiveness, and then come and kneel seeking forgiveness of Him who forgives and forgets. Old sores were healed, and unclean family relations were forsaken. Seldom have we labored with a sweeter spirited pastor. Perhaps one of the most remarkable of the visible results, was the conversion of Eric Soosuk and his entire family. Eric, a full blooded Eskimo, for years has been a noted gambler, and trouble-maker. Several times he has been in the hands of the marshal; been in jail, and more than once blue-ticketed from St. Michael, the army reservation where once he lived, but so undesirable was his presence and his family that the authorities burned his home and thus he came to this place. Sin is too big for army regulations and ordinary law, but not too big for God when the sinner once sees his need. In the meeting just closed, Eric found his Saviour, and is interested in Christian work. A few days ago he told me that he wanted to go to a nearby village and make a talk to the boys with whom he formerly gambled, and tell them of the better way."



Members of Brotherhood of Rescue Mission Superintendents and Speakers at Annual Conference at Grand Rapids

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FUTURE ENGAGEMENTS

Below are given the engagements, with dates as far as known of the workers named. Our readers are earnestly invited to remember these laborers and their fields of appointment in their prayers.

George Wood Anderson Party—Apr. 1, Chester, Pa.; May 13, Kenton, O.; July 11-22, Des Plaines Camp Ground, Ill.
Frank S. Arnold and Jas. Grambling—Until Apr. 8, Kansas City, Mo.

Daisy D. Barr Party—Apr. 8, Ravenswood, Chicago, Ill.; July 23-Sept. 1, Thousand Islands, N. Y.

J. F. Bailey Party—Apr., Riverside, Indianapolis, Ind.

E. H. Baker—May 6-28, Allepo, Pa.

Hay Bell and Joe Lauderdale—Apr., Plainview, Ill.

J. Ritchie Bell—Apr., Toronto, Ont.

W. E. Biederwolf Party—Apr. 8, Madison, Wis.

Chester Birch—May 6, St. Paul, Minn.

Mr. and Mrs. R. M. Booth—Apr., Chappell, Neb.

Victoria Booth-Clibborn—Apr. 8, Nevada, Mo.; Apr. 29, Sedalia, Mo.

C. V. Bryan—Apr. 1-15, Labadie, Mo.

Burke-Hobbs-Loes Party—Apr. 8, Macon, Md.; May 27, Mound City, Mo.; July 8, Stamford, Tex.; Aug. 5, Big Spring, Tex.

Mr. and Mrs. B. F. Butts—Mar. 28, Beaverton, Mich.; Apr. 25, Schoolcraft, Mich.; May 9, Dighton, Mich.; May 23, Cadillac, Mich.

O. H. Callis Party—Apr., Barboursville, Ky.

Carson-Sawtelle—Apr., Ft. Lupton, Colo.

Cheesman Party—Apr., Traer, Ia.

Byron J. Clark Party—Until Apr. 5, Worthington, Mo.; Apr. 5-May 1, Kansas City, Mo.

Coale and Spindler—Apr., New Orleans, La., and Hattiesburg, Miss.; May, Waco, Tex.; June, Walnut Springs, Tex.

Colegrove Party—Apr. 8, Plainfield, Mich.; May 20, North Adams, Mich.

H. T. Crossley—Apr., Dunnville, Ont.; May, Chesley, Ont., Canada.

John M. Currie—Until Apr. 15, Presque Isle, Me.

P. H. Dunlop—May 6-27, Carlisle, Pa.

G. E. Ellis—Until Apr. 8, St. Paul, Minn.

Erskine-Bush Party—Apr. 1, Central Lake, Mich.

Clyde Lee Fife Party—Apr. 15, Hopkinsville, Ky.; May 27, Robinson, Ill.; July 1, Paris, Tenn.

A. J. Fitt Party—Apr., Aspen, Colo.; May, Denver, Colo.

Franklin-Leonard Party—Apr. 15, Royal Oak, Mich.; May 13, Alpena, Mich.

S. D. Goodale—Until Apr. 8, Jerseyville, Ill.; Apr. 9-May 6, Mascoutah, Ill.; May 7-June 1, Jamestown, Mo.

Claude A. Gunder Party—Until Apr. 15, Plymouth, Ind.

R. A. Hadden—July 23, Ericside, O.

J. John W. Ham—Apr., Dyersburg, Tenn.

W. W. Hall Party—Apr., Akron, O.

O. E. Hamilton Party—Apr., Winchester, Ind.; May, Perry, Okla.; June, Norman, Okla.

Hart and Magann Party—Apr., Bakersfield, Calif.

R. G. Heddon—Apr., Peshtigo, Wis.

C. E. Hillis Party—Apr. 1-May 6, Milford, Mich.

Thos. Houston—Mar. 25, Bayshore, N. Y.

W. H. Hudgins—July 20, Bloomsburg, Pa.; Aug. 9, Hollow Rock, O.; Aug. 23, Street, Md.

Andrew Johnson—Apr., Omaha, Ill.

M. Edwin Johnson—Apr., Olean, N. Y.

Johnston-Moon Party—Until Apr. 15, Leamington, Ont.

Bob Jones Party—Apr. 8, Grand Rapids, Mich.; May 27, Sreator, Ill.

C. G. Jordan Party—Apr., Ravenna, O.

H. D. Kennedy and wife—Apr., Vermilion, S. Dak.

G. A. Klein Party—Until Apr. 8, Dallas, Tex.

A. E. Laraway—Until Apr. 8, Collinsville, Ill.

Lovic P. Law—Aug., Merkel, Tex.

Lecklider and Stodghill Party—Apr. 1, Annapolis, Md.; Apr. 15, Newport News, Va.; May 20, Fairport, Va.; June 10, Westport, Md.

Frank E. Lindgren—Apr. 3-22, Sault Ste. Marie, Mich.; May, Aguilar, Colo.; June, Everly, Ia.

E. P. Loose Party—Apr. 18, Jordan, Mich.

Oscar Lowry Party—Apr. 15, Sapulpa, Okla.

E. P. Lyon—Apr., Ilwaco, Wash.; May, Elko, Nev.

Milford H. Lyon Party—Until Apr. 8, East Orange, N. J.

W. T. McCandless and the Bakers Party—Apr., Guthrie Center, Ia.

J. H. McCombe Party—June 17, Toledo, Ia.

C. A. MacDonald Party—Apr., Portsmouth, O.

J. W. Mahood Party—Apr. 12-May 7, Lowell, Mich.

Frank Mathis Party—Apr., Estherville, Ia.

E. C. Miller Party—Until Apr. 8, Ossining, N. Y.; Sept. 16, Port Chester, N. Y.

Mitchell and Preston—Until Apr. 8, Mt. Vernon, Ill.; Apr. 15, Mt. Carmel, Ill.; May, Gillespie, Ill.; June, Mounds, Ill.

Nicholson-Hemmerling Party—Until Apr. 11, Cedar Rapids, Ia.; Sept. 16, Le Mars, Ia.

Frank N. Palmer—Apr., Winona Lake, Ind.

L. K. Peacock Party—Apr. 22, Jersey City, N. J.

J. J. Pease and wife—Apr., Hopeville, Ia.

E. B. Pratt and Harry Beckman—Until Apr. 8, Wahpeton, N. D.; Apr. 10-22, Sheboygan, Wis.

W. A. Pugley—Apr., Meridian, N. Y.

Milton S. Rees—Apr., Westerly, R. I.; May, Franklin, N. H.

Harold F. Sayles—Apr., Mt. Pleasant, Mich.

Chas. Cullen Smith Party—Apr., Bemidji, Minn.; May, Chatfield, Minn.; June, St. James, Minn.; July, Madelia, Minn.

Myron J. Smith & Wife—Apr., Tyrone, N. Y.

Speegle Ellers Party—Apr. 17, Seth, W. Va.; May 1, Bryce, W. Va.

Geo. T. Stephen Party—March 25, Cumberland, Md.; May 20, Frostburg, Md.

Harold L. Stephens Party—Apr. 8, Sault Ste. Marie, Ont.

The Stewarts—Apr., Marion, Kans.

Wm. A. Sunday Party—Apr. 8-June 24, New York City; Sept.-Dec., Chicago, Ill.

F. W. Swift—Apr., Des Moines, Ia.

Anny Manning Taylor—Apr., Bluffton and Lima, O.

W. A. Tetley Party—Apr., Bourbon, Mo.; June 4, Nellyville, Mo.; 24, Naylor, Mo.; July 22, Arrow Rock, Mo.; Aug. 21, Nelson, Mo.

Vom Bruch & S. Swartzbaugh Party—Mar. 25, Dazey, N. D.

Weaver & Brooks—Apr., Redford, Mich.

Owen O. Wiard—Apr. 8, South Bend, Ind.

E. L. Woelagel—Apr. 1, Lynchburg, Va.; Apr. 22, Birmingham, Ala.; May 14, New Orleans, La.; June 10, Mt. Airy, N. C.

Herbert Yeuell Party—Apr.-June, St. Charles, Tucumcari, Paris, Tex.

FORTHCOMING CONFERENCES OR IMPORTANT DATES

Baptist Young Peoples Union Convention, Detroit, Mich., July 5-8, 1917.

Children's Day, June 10, 1917.

Christian Endeavor, International Convention, New York City, July 4-9, 1917.

Churches of Christ, General Convention, Kansas City, Mo., Oct. 22-28, 1917.

Congregational Churches, National Council, Los Angeles, Cal., June 26, 1917.

Easter Sunday, April 8, 1917.

Fourth Centenary of Reformation under Martin Luther, Oct. 31, 1917.

International Union of Gospel Missions, 4th Annual Convention, Syracuse, N. Y., May 19-24, 1917.

Keewahdin Bible Conference, Keewahdin Beach, Port Huron, Mich., July 13-22, 1917.

Missionary Education Movement Gatherings for 1917:

Blue Ridge, N. C., June 28-July 1.

Silver Bay, N. Y., July 6-15.

Eates Park, Colo., July 13-22.

Ocean Grove, Me., July 20-29.

Lake Geneva, Wis., July 27-Aug. 5.

Mother's Day, May 13.

Northern Baptist Convention, Cleveland, O., May 16-23, 1917.

One Hundredth Anniversary of Organized Sunday School Work in America, May 6, 1917.

Northfield (Mass.) Summer Gatherings for 1917:

Young Women's Conference (First Division), June 11-17.

Student Conference (Y. M. C. A.), June 19-28.

Young Women's Conference (Second Division), June 30-July 8.

Summer School for Women's Foreign Missionary Societies, July 10-17.

Women's Summer School of Home Missions, July 18-24.

Summer School for Sunday-school workers, July 25-Aug. 1.

General Conference of Christian Workers, Aug. 3-19.

Presbyterian Church, U. S. A., General Assembly, Dallas, Texas, May 17, 1917.

Reformed Church in America, General Synod, Asbury Park, N. J., June 7, 1917.

Southern Baptist Convention, New Orleans, La., May 16, 1917.

Southwest Bible and Missionary Conference, Flagstaff, Ariz., Aug. 9-21, 1917.

United Presbyterian Church, General Assembly, Boston, Mass., May 23, 1917.

Winona Lake (Ind.) Gatherings for 1917:

Interdenominational School of Missions, June 22-July 1.

Bible School, July 2-Aug. 7.

Prison Reform Conference, July 5-8.

"Dry" Conference, July 8-12.

Presbyterian Young People, July 11-18.

National Reform Association, Aug. 8-16.

Sunday School Institute, Aug. 8-16.

Bible Conference, Aug. 17-26.

Interdenominational Association of Evangelists, Aug. 22-24.

Book Notices

Any book favorably mentioned below may be secured at price named from the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.

The Presbyterian Christian Endeavor Manual for 1917, by R. P. Anderson.

This fine manual for Christian Endeavorers contains, besides giving the topic for each particular week together with readings for each day, "Some Bible Hints," "Suggestive Thoughts," "A Few Illustrations," "To Think About," "A Cluster of Quotations," and a "Paragraph of Suggestions" with each topic.

An index of junior topics and of every practical subject mentioned in the manual is given at the end.

110 pages. 3x5 $\frac{3}{4}$ inches. The Presbyterian Board of Publication, Philadelphia. 10 cents. J. H. R.

Applied Religion for Every Man, by Nolan R. Best, Editor of "The Continent." Introduction by Rev. William T. Merrill, D. D.

This is a reprint of some of the stirring editorials which have appeared from time to time on the front page of "The Continent." Mr. Best has something to say, and says it in a way to provoke attention, and to search the hearts of men. There are thirty-one of these messages in this book, and while their scope is broad, yet the aim is one, viz., to provoke the vital interests of men in the truth as it is in Christ Jesus and loyalty to the gospel. Anyone who reads the book is struck by the freshness of style and the vital contact with the problems of everyday life, and inspired with a new courage and fresh zeal.

188 pages. 5x7 $\frac{1}{2}$ inches. Fleming H. Revell Company, New York. \$1.00. E. O. S.

The Light of Truth as Revealed in the Holy Scriptures, by Levi Rightmyer.

This is a rather pretentious book of good mechanical execution, but disappointing in its teachings.

Three examples will suffice to show why we cannot recommend it. (1) On pages 205-6 he denies that the devil is a personal being, asserting that "every human being has a devil in its own heart, a power of sufficient malignity to account for all the evil work that has ever been done in the earth." (2) On page 285 he denies the personality of the Holy Spirit, asserting that "the Spirit is not a person, but an element of power, of wisdom and of knowledge." (3) On page 375 he denies the sinlessness of Christ, asserting that "Christ's holiness did not consist in the purity of His flesh but in resisting temptation from within himself as well as from without."

967 pages. 5 $\frac{1}{2}$ x9 inches. Sherman, French & Co., Boston. \$2.75 net. P. B. F.

Letters from the Dominie, by David de Forest Burrell.

In these fifty-two letters "for the man in the pew from the dominie's point of view" is sage counsel for the practical duties of life. The author is a man of understanding, culture, and literary expression, who maintains throughout his discussion of our many serious modern problems a high level of loyalty to foundation truths. But we have a feeling that he might go deeper and place the root before the fruit, as for example, in the exhortation which opens the series, he says: "Love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control" . . . open you to them, therefore, with the opening of the year! Why not penetrate to the root and embody the life that produces the fruit—"The fruit of the Spirit (the root) is love, joy, peace, longsuffering, kindness, goodness, faithfulness, meekness, self-control"? Moral wholeness and ethical soundness have their roots in spiritual life.

243 pages. 5 $\frac{1}{4}$ x7 $\frac{3}{4}$ inches. American Tract Society, New York. \$1.25. J. R. R.

Dr. C. I. Scofield's Question Box, compiled by Ella E. Pohle.

To Miss Pohle, who was for eleven years assistant to Dr. Scofield in his Bible Correspondence School, a host of the friends of Dr. Scofield will be deeply grateful for the bringing together of the treasures that are here presented. There are besides, tens of thousands of other Christians who will be glad by the announcement of the publication of this book.

More than three hundred subjects are in the scope of the questions, and while, as the compiler says, we do not have "a complete compendium such as the author could produce with a work of this character in view," light will be thrown on many questions that cannot be secured elsewhere.

Dr. Scofield is peculiarly qualified to answer questions concerning Bible truths, and in this volume he seems to be equally at home with all of them. The answer to questions in the first two pages, taking up "apparent contradiction of Scripture," are worth many times the price of the book. Dr. Scofield had the manuscript of this book for revision before it was put on the press.

166 pages. 5x7 $\frac{1}{2}$ inches. The Bible Institute Colportage Association, Chicago. J. H. R.

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The Moody Bible Institute of Chicago

FACULTY ENGAGEMENTS

During the past month Dr. Gray conducted a Bible Conference at Richmond, Virginia, and another at Washington, D. C. Both were under the auspices of the ministerial associations of the different cities. The first preceded a simultaneous evangelistic campaign, and the second followed a union campaign conducted by Gipsy Smith, Jr., and his associates.

Dr. Russell: Feb. 11, First Baptist Church, Evansville, Ind.; Feb. 15, Young Peoples Conference, Second U. P. Church, Chicago; Feb. 18, Church of Covenant, Chicago; Feb. 22, First U. P. Church, Chicago; Feb. 25, First Methodist Church, Clinton, Wis.

Mr. Sellers: Feb. 11, Belden Ave. S. S.; North Shore Baptist Church; Friendly Bible Class; Feb. 18, Belden Ave. S. S., Friendly Bible Class, Berry Memorial M. E. Church (Eve.); Feb. 25, Evansville, Ind., Boys Club, Y. M. C. A., First Baptist Church; Feb. 26, County S. S. Workers meeting, Evansville, Ind.; Mar. 4-16, Davenport, Iowa (Evangelistic meetings).

Miss Johnson: Feb. 10, 17, 24, March 3, 10, U. B. C. Chicago; March 9, Conducted Childrens' meeting Windsor Park Baptist Church; Mar. 10, Addressed the girls of the Association House, Chicago.

Mr. Gosnell: Feb. 9, 16, 23, Mar. 2, 9, U. B. C., Pittsburgh, Pa.

Dr. Towner: Feb. 13, 14, Southwestern Baptist Theological Seminary, Fort Worth, Texas; Feb. 27, Second Baptist Church, Chicago; Feb. 3, 17, 24, Mar. 3, U. B. C. Chicago.

Mr. Bittikofer: Feb. 10, U. B. C., Chicago.

Dr. Ralston: Feb. 11, 18, 25, Mar. 4, Young Married People's Bible Class, Moody Church; Feb. 26, Addressed Chicago Evangelical Soc.; Mar. 4, Jefferson Park Presbyterian Church.

Mr. Ketchum: Feb. 11, Preached Immanuel Lutheran Church, Chicago; Feb. 25, Mar. 4, Friendly Bible Class, Moody Church; Feb. 17, 24, Mar. 3, U. B. C., Chicago.

Dr. Fitzwater: Jan. 9, 16, 23, Feb. 2, U. B. C., Pittsburgh, Pa.; Jan. 6, 13, 20, 27, Feb. 10, 17, 24, U. B. C., Chicago; Feb. 4, First United Presbyterian Church, Chicago; Feb. 4, First Baptist Church, Chicago; Feb. 12, 13, 14, 15, 16, Bible Conference, Zeeland, Mich.; Feb. 25, Wheaton College Church, A. M. and P. M.; Mar. 4, Brethren Church, Goshen, Ind.

Dr. D. B. Towner spent two days in February with the Southwestern Baptist Theological Seminary at Ft. Worth, Tex., delivering four lectures on "Church and Gospel Music" and kindred subjects.

The Seminary expressed its courtesy and appreciation by calling off all lectures and classes so that the entire faculty and student body could attend the lectures.

This Seminary is the first institution of this kind to incorporate in its curriculum a course in church and gospel music. Prof. Reynolds, the head of the music course, is a former student of the Moody Bible Institute.

EXTENSION DEPARTMENT NOTES

Field Work

George E. Guille supplied the pulpit at the First Presbyterian Church, Upper Montclair, N. J., Sunday, March 11. He lectured for five days at the Philadelphia School of the Bible. He conducted a three day Bible Conference at Altoona, Pa., and spent nearly two weeks in a Bible study campaign with the United Presbyterian church, Sewickley, Pa.

Mrs. Margaret T. Russell's series of engagements for Bible teaching in Texas cities will have closed by the time this issue is in the reader's hands. In addition to her work at San Antonio and Austin, noted last month, she has spent two weeks at Fort Worth, one week at Nacogdoches and a week at Huntsville. The "San Antonio Express" published a picture of the luncheon held at the Y. W. C. A. in honor of Mrs. Russell and comments regarding her work as follows: "The attendance and interest, good from the beginning, have increased each day. Simple and earnest, and always interesting, Mrs. Russell has the gift of imparting a fascination to the Bible. The element of human interest in the Bible is constantly emphasized and its personal practical value is made apparent."

Miss Elinor Stafford Millar had a most profitable campaign at Cleveland, O., with the Y. W. C. A. Miss Harrison, Executive Secretary of the Central Association of Cleveland, wrote: "We congratulate the Moody Bible Institute on having on its Extension staff a worker of the personality and power of Miss Millar." And the Cleveland "Association News" in an editorial, says:

"To a woman of less versatility, less real love for people, this program would have seemed impossible, involving as it did addressing such differing groups on such varied themes and occasions. Because it was her introduction to Cleveland it seemed necessary to thus distribute her time.

"Miss Millar's message has been varied to suit the group and the occasion, but invariably it has rung true to the fundamental purpose of her visit. No one who followed her through these



Picture of the luncheon given at the Y. W. C. A., San Antonio, Tex., in honor of Mrs. Margaret T. Russell of the extension Department of the Moody Bible Institute

days and listened as she unfolded the word of truth, with a spontaneity and enthusiasm new every morning and fresh every evening, could doubt the source of her power."

B. B. Sutcliffe conducted Bible Conferences at Carlisle, Shippensburg and Lebanon, Pa., and then delivered seven lectures at the Prophetic Conference, Knox Presbyterian Church, Toronto, Canada.

Homer A. Hammontree has had charge of the music in the union evangelistic meetings in which seven churches united, at Clarksburg, W. Va.

Mrs. Alveretta Warvel Bowman is engaged in Bible teaching with Evangelist G. A. Klein in a Union campaign at Dallas, Tex.

Christian Workers Bureau

Located: Singers—C. O. Miller, Cairo, Ill., and Gladbrook, Ia.; H. A. Schmidt, Bloomfield, Ia., and S.S. Buma, Leipsic, O.

Evangelists—E. W. Blew, Geneseo, Ill.; F. O. Cunningham, Morris, Ill.; C. V. Bryan, Wheeler, Ill.; W. F. Berge, Peoria, Ill., and F. A. Geisenheiner, Leslie, Mich.; A. T. Whitteker, Bridgeport, Ill., and E. W. Canfield, White Rock, S. D.

Miscellaneous—Anna Opdahl, Matron Half Orphan Asylum, Chicago; Adina Malmsten, General Secretary, Y. W. C. A., Kankakee, Ill.; Olive Bascom, Union Mission, Parkersburg, W. Va.

STUDENT REUNIONS

On February 22, at the Bible Institute of Los Angeles, the sixth annual reunion of former students of Mr. Moody's schools was held under the auspices of the Moody Fellowship of Southern California. Dinner was served at 6:30 and the company addressed by Dr. R. A. Torrey, who just returned from Chicago, where he attended the Revival Conference in connection with the Thirtieth Annual Reunion of the Institute, having been one of the speakers.

The Northern California D. L. Moody Fellowship gathered at the Y. W. C. A., Geary St., San Francisco, Cal., February 6, at 6:30 P. M. Mr.

C. H. Stevens, '90, acted as toastmaster and each person present gave testimony to the blessing received through attendance at the Institute. Miss May Blodgett, '98, gave a brief talk on the present events that are startling to students of the Word. A brief business session was held with the following officers present: C. H. Coultres, '95, Pres., C. H. Stevens, Vice-Pres., Miss Frances Standen, '98, Sec. and Treas. A resolution was drafted in memory of Sam Mitchell, '09, who was vice-president of the Fellowship at the time of his death.

The regular monthly meeting of the New York Moody Bible Institute Association was held at the Bible Teachers Training School, February 13. William McQuere, '10, was installed as vice-president, and after the resignation of Miss Haines as president, the installation and election of H. A. Barton, '94, took place. Miss C. M. Beach, '94, now missionary under the Woman's Union Missionary Society, spoke of the need of a normal trained teacher at her station, Cawnpore, India. Extracts from letters of Miss F. E. Smith, '94, Valparaiso, Chili, and Miss M. Handchin, '95, of Oshkosh, Wis., were read. The meetings, until further notice will, through the courtesy of Dr. W. W. White, be held at the Bible Teachers Training School, 541 Lexington Ave., on the fourth Tuesday of the month. Former students in and around New York are cordially invited to meet with each other there. Another meeting was held March 27.

E. C. Hise, '11, Washington Island, Wis., reports a reunion of former students and friends on February 5. Those present were, Mrs. Henry Bilton (nee Malkin, '11), Olie Swenson, '14, Mrs. E. C. Hise, '12, Rev. E. C. Hise, and many who had visited the Institute, including one man who had been greatly blessed by a message in song delivered by Dr. D. B. Townner years ago when in company with D. L. Moody. A history in story form, was given of the life of Mr. Moody and the work of the Institute. The first wedding anniversary of Mr. and Mrs. Bilton was observed in connection with the reunion.

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LAYMEN'S MISSIONARY CONVENTION

Rev. Howard W. Pope of the Financial Department gave four addresses at the convention of the Laymen's Missionary Movement of the Presbyterian Church, U. S. at Lexington, Ky., Feb. 20-22. There were about fifteen hundred delegates present. The general subject was "America must not fail in her duty to the needy at home, and in her duty to the nations." The sessions were held in the Auditorium, which seats 3000, and it was well filled at most of the meetings.

Sectional conferences were held to discuss the country church, evangelism and personal work, Decision Day in the Sunday-school, the appeal to the ministry, and work among immigrants and negroes.

The most striking and perhaps the most eloquent address of the whole convention was given by the pastor of a colored church in Atlanta, Ga., Rev. J. A. Bryan. Another address which thrilled all hearts and called forth much applause was given by a Chinaman who represented the International Y. M. C. A. work among the Chinese of this country. There was far less of show talk, and more dead-in-earnest appeal and response than in the average convention.

A second convention by the same organization was held in New Orleans, La., March 13-15. Mr. Pope gave addresses there also.

Daniel Iverson, '11, led the singing at the convention at Lexington.

GREAT SPIRITUAL DYNAMO

"I was delighted to get a first-hand knowledge of this great spiritual dynamo. The stamp of Moody's spirit and ideals is evident. There are over seven hundred students (men and women) in attendance, but everything goes like clock-work. The note of joy in service is manifest everywhere. It is not possible to estimate the amount of good that has been done by this school of method in soul-winning. Skill in personal service is taught as a duty and a science and with wonderful success.

"Many hundreds of the old students of the Institute are in foreign lands on the mission fields. They are all over the earth and they come from almost everywhere. The Moody Institute is loyal to Christ as the Saviour from sin and goes right on with the work equipping men and women to be soul-winners without turning aside to the negations of modern scepticism. That was the attitude of Moody who, like Nehemiah, was doing a great work and could not come down to parley with the obstructionists."—Prof. A. T. Robertson, of Louisville, Ky., in "The Baptist World."

Prof. A. T. Robertson in speaking to the students in the Institute who are studying the ele-

ments of New Testament Greek, said that a minister must know his New Testament Greek in order that he may understand God's message, and that there was no place for argument at this point. If a minister wants to be original and fresh he must study the Greek New Testament. The great preachers of the world study the New Testament in Greek every day. Alexander MacLaren's sermons, all masterpieces, were the direct result of a study of the original languages of the Bible; he studied those languages every day of his life. Some ministers read the New Testament in Greek through once each year.

MR. WALLACE SULTZBACH

A memorial service was held in the Auditorium of the Moody Church Tuesday, March 13, at 9 a. m., for Mr. Wallace Sultzbach, student, who died of pneumonia at the Passavant Hospital after a short illness. A brother and sister were at his bedside when death came. His body was removed for burial to his home near Springfield, Ohio. He was born in Clarks



Wallace Sultzbach

County, Ohio, December 8, 1877, and died shortly after noon March 10, 1917. He is survived by his mother, three brothers and three sisters. He came to the Institute October 4, 1916, expecting to take the full course and prepare for the evangelistic field. He was a man of substantial parts, had a good record as a student, and while here gained the respect and confidence of all who came to know him personally.

PERSONALIA

Miss Olive Joy Bascom, '10, accepted the position of social worker of the Union Mission, Parkersburg, W. Va.

Homer Stanley Morgan, '12, reports the close of special meetings in the Free Baptist Church, Contocook, N. H., of which he is pastor. He was assisted by L. L. Dunn, '13.

Miss Bessie Lovell, '00, missionary at Kijabe, B. E. Africa, has been nursing several missionaries who have been ill and is at the same time studying the language.

Miss Ella Shanklin, '05, is working in the United Brethren Mission, Santa Cruz, New

Mexico and is praising God for the restoration of health and the privilege of service in this field.

Holmes Nichols, resigned the pastorate of the First Baptist Church, Mangum, Okla., to accept the pastorate of the First Baptist Church, El Reno, Okla.

Charles Stewart Kerfoot, '15, supplied the pulpit of the First Baptist Church, Sheboygan, Wis., for five weeks and on February 25 was asked to take up permanent work as pastor.

George William Eichelberger, '97, recently


closed a series of special meetings at Tower Hill, Ill. He reports a revival at that place in the very truest sense of the word.


Harry J. Vander Linden, '15, assistant pastor of the First Baptist Church, Buffalo, N. Y., has been actively engaged in pointing souls to Christ during the "Billy" Sunday campaign.


Herbert G. Tovey, '13, reports enjoyment and success in his work as pastor of two churches at Cynthiana, Ind. He also makes mention of the gospel song book edited by himself and Harry D. Loes, '13, 12,000 having been sold to date.


1916


Graduates of the Evening Classes
Moody Bible Institute



DOREEN H. ALTMANN



ANNA D. MELLERG



BERENICE A. MATTESON



FILOMENA K. MURPHY



NELLIE PLUR



MARY HAYWARD


MATILDA JOHNSON



ETHEL W. SANDBERG



IRENE H. D. BROWN



MYNE PETERSON



RUTH NELSON


2 Tim. 2:15 - Study to shew thyself approved unto God a workman that needeth not be ashamed, rightly dividing the word of truth.


F. R. HIRSCH


C. J. GOODMAN


F. LEIMER


G. H. MART


M. F. MALTZ



J. W. RANSHORST

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Enoch Feters, '09, located in Columbus, O., writes requesting prayer for Mrs. Feters. She underwent an operation and was improving rapidly when other complications set in and she suffered a relapse. Mr. Feters would like to have all former students unite in prayer that God will definitely heal and restore, if it be His will.

Misses B. Estella Zimmerman, '07, and A. Fern Houser, '08, missionaries of Guatemala, Central America, have returned to the United States for a few months' rest and visit. They are in charge of a growing orphanage and day-school in that city in connection with the work of the Central American Mission.

J. Wilson Brown, '08, pastor of the Second Methodist Protestant Church, Pittsburgh, Pa., has written and put out in tract form a Bible study of "The Parable of the Leaven." The church of which he is pastor has secured an electric sign with an illuminated crimson cross bearing the gospel message, "Jesus Saves." "The Pittsburgh Dispatch," of March 7 published a note about this new sign with a picture accompanying.

Howell Isaac, '97, together with his work as pastor of the Lakeview Presbyterian Church, Lakeview, Ore., is instructing the "Community Music Study Circle" of that city, of which circle he is founder. There is a class for children at 3:30 P. M. and a class for everybody at 7:30. The tuition for children is one dollar per month and for the evening classes \$1.50. All money is used to pay for music, equipment and improvements. The course covers theory, definition, analysis, conducting, etc.

James E. Congdon, '94, is pastor of the Presbyterian Church, of Benton, Ark., and under his ministry an average of fifty persons have united with the church each year. On the first Sunday of 1916 there were 173 present at the Sunday-school session and on the first Sunday of 1917 the attendance was 344. Before becoming pastor of this church Mr. Congdon was Associate State Secretary of the Y. M. C. A. of Arkansas and had served as secretary of the railroad department for nearly twenty years.

S. Preston Dowdy, '10, engaged in work for the Y. M. C. A. of Pine Bluff, Ark., reports the organization of a class of 200 men at the railway shops during the noon hour. They are studying the book of Acts and every man who will sign up to read a chapter a week and attend the class Tuesday noon is given a copy of, "Studies in Acts," by Miss Grace Saxe, '95. The attention and interest is better than in any other shop meetings conducted by Mr. Dowdy. He is making use of the books of the Moody Colportage Library Series.

D. E. Young, '13, since leaving the Paige Evangelistic Party on account of his wife's health, has been helping pastors holding their own meetings. At Hudson, Ia., there were only a few unsaved people in attendance at the meetings but the interest among the members was

good and much blessing resulted. At a later meeting in the U. B. church, Waterville, Minn., the Protestant churches all joined and rendered assistance and the city was stirred, many finding Christ as their personal Saviour. Mr. Young is now in meetings in the Simpson M. E. Church, Kalamazoo, Mich.

"Inland Africa," continuing "Hearing and Doing," contains a letter from George Woodley, '13, in which he reports being assigned to work at Kinyona, Kijabe, B. E. Africa. He and Mrs. Woodley are studying the language and speak of the fellowship they enjoy with the missionaries there. They find the country beautiful and the climate delightful. Mr. Woodley has been privileged to testify out in the villages in company with Mr. Waechter, '03, his messages being interpreted by one of the native Christians.

W. E. Pietsch, '12, writes that he has indefinitely postponed going to China because their work in Honolulu, Hawaii, is in very critical condition at the present time, and he feels that under the circumstances existing he and Mrs. Pietsch ought to stay until some one is raised up to assist Mr. Kauffman, who would be left with the work of a large and growing field. They still feel the Lord has a work for them to do in China and are counting on Him to direct as to the time they shall go. They desire continued prayer that they may be guided aright, and that some one may be sent forth to assist with the work at Hawaii. A circular has been prepared which gives details of the nature and problems involved in their work.

BORN

To Prof. and Mrs. Foss Fellers, at Chicago, Ill., March 9, 1917, a son, William Warren.

To Mr. and Mrs. Archie E. Laraway, '09, at Chicago, Ill., Feb. 19, 1917, a son, Archie Emerson, Jr.

To Mr. and Mrs. E. C. Bodenhausen, '14, at Miller, S. D., a daughter, Rachel Anna.

To Mr. and Mrs. C. J. Knox, '12, at Bellaire, Kan., Feb. 5, 1917, a son, Carl Stapleton.

To Rev. and Mrs. Percy W. Stephens, '11, at Chicago, Ill., a son, Richard Badenoch, and a daughter, Clemence Ann., March 8, 1917.

MARRIED

John Imrie, '13, to Miss Pearl Mae Shacklette, at Louisville, Ky., Feb. 27, 1917.

Franklin Charles Grunewald, to Miss Jessie A. Fobister, '08, at Lyons, Wis., Feb. 28, 1917.

DIED

Harry Cecil Maskers, '14, Gessie, Ind. Wallace Sultzbach, '16, of Springfield, O., at Chicago, Ill., March 10, 1917.

Joseph Daniel Williams (colored), '15, Feb. 1, 1917.

The Bible Institute Colportage Association

LITTLE RELIGIOUS BOOKS

The times are changed and a sure indication of this fact is that once, and that not so long ago, religious books full of evangelical salt were in constant use among the people, and by ministers and others who were desirous of winning men to a life of godliness. They were not large books, rather they were small books, costing little, easily portable, and took but a short time to read, and being written in an interesting and attractive style, were memorable. They became delightful companions for both young and old, dealing with matters affecting their eternal welfare; urging them to give attention to the things that belong to their place, and drawing them by their sweet persuasives to a life of religious resolution.

They might be found displayed on a little book shelf, for they were prized by the family, or else they were put on the table of the sitting room where anyone might pick them up and read a page or two; or, if time served, a whole chapter. And the parents were so well acquainted with them that they could talk of them by the way, finding in them vital truths, beautiful examples, tried principles and much other material that might fitly be woven into the web of life. By their presence they were saved from the necessity of retailing gossip, with its endless, empty, profitless thrashing of straw.

Some Old Time Favorites

Their names we remember still, and with due thankfulness, though they themselves have vanished from our sight, and are to be seen no longer, holding out their hands to every comer. Many of them were biographical, such as the lives of Harlan Page, Robert Annan, Duncan Mathewson, David Brainerd, Robert Murray McChesney, Henry Moorhouse, Fidelia Fisk, Mary Lyon, and Alliene's "Alarm," Baxter's "Call to the Unconverted," James' "Anxious Enquirer," Reid's "Blood of Jesus," "God's Way of Peace," "God's Way of Holiness," "Life for a Look," "Tell Jesus," Owen on "Spiritual Mindedness," Owen on "Indwelling Sin," Goodwin's "Return of Prayers," Brooks' "Remedies for Satan's Devices," Sibb's "Bruised Reed," Bonar's "Gospel Pointing to the Person of Christ," and many more of the same kind.

The presence and prevalence of books of this type among a people was an outward mark of their spiritual taste and temper, and of their desire to cultivate an intelligent acquaintance with the central truths of revelation, and so build up a worthy and noble man-

hood. It tells us how earnestly and seriously they thought of eternal verities. They were realities to them. They employed this agency—of the little religious book—constantly and with best and most encouraging results. This weapon was always in use. When James Haldane and his friend, Mr. Aikman, went on an evangelistic tour into the north of Scotland, they went largely provided with religious tracts and pamphlets, of which they circulated about twenty thousand. D. L. Moody in his work never cast scorn on this agency; he not only recommended Dr. Boyd's choice little books for Christian workers and young converts, but he urged the scattering broadcast of gospel tracts and books.

The Advantages of Good Books

How much has been done by Doddridge's "Rise and Progress of Religion in the Soul"? Had Dr. Doddridge written only that book his life would have been a very fruitful one. How many pilgrims has John Bunyan's book made? Books that have gospel truth in them are invaluable and beyond all price. They cannot be prized too highly. And there are many advantages in their use. They speak in silence of the soul, and so speak to the deepest in man—the conscience. They state their case and offer their arguments and illustrations, and leave the matter upon the mind to work like leaven in the meal. They take no offense at any ill-treatment they receive, however uncomplimentary or disparaging. They preserve their composure, and ever speak with the same kindness of tone, the same peculiar accent, the same confidence in the correctness of their message, which go a great way in commending it to the judgment of the reader.

They wait with patience for results and are ever willing to rehearse their story, so as to make it plain and have it accepted. They stand ever before those they would benefit, hat in hand, saying, "Your servant, sir." And withal, there is no servility, but rather a true and becoming self-respect. They have proven themselves to be thoroughly efficient servants. And why not use them still? Why should they be allowed to go out of print? Why should they be buried in the musty heaps of second-hand shops?

The Expression of Real Need

Why should there not be a library of the old, tried, effective religious books? It may be replied, many new ones are appearing. True, but it is questionable whether they make the gospel of God's grace as clear and as intelligible as the old ones do. The heart does not

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burn in them as in the old. The eager, resistless urgency does not thrill all their frame as it does in the old. They impress one as being made for financial speculation as much, if not more, than for the saving of the soul. The old books are heart-books, the books of more recent production are head-books; yet in no wise excelling the old in intellectual quality, but rather lacking in the love and tenderness and sympathy of the soul. Commend us to the old, little, intense, religious books that have stood the test and made so many conquests for Christ, and that are still as able and as likely to do the work they have done in the past.

A good book is a fountain of spiritual forces, whose energies are not soon spent. They embed themselves in the soul which lives for ever and ever.—I. A. R. Dickson, in "Christian Work and Evangelist."

REAL BOOKS

In every department of human effort the successful workers are those who have mastered the art of mental and practical perspective. Oh, if we could acquire more of this art of perspective in the one matter of our reading! We have not much time for reading, most of us, and yet think of the columns and pages that we do read, even with a scarcity of time, that would hardly be worth reading if centuries of leisure were at our disposal. Crimes and scandals, and all the much-ado-about-nothing that crowd the columns of the daily paper—we read those, and books, too, that will be forgotten almost before the ink is dry upon their pages. But for the real books that will never be forgotten there is no time. Have we not mistaken the background for the foreground? Careful to bring so "many things" in, while the "one thing . . . needful," or worth while, is crowded out.—William R. Richards.

THE TESTIMONY OF AN EXPERIENCED AND DISCRIMINATING WORKER

I am very familiar with the publications of many houses, but am frank to confess that in my judgment the books of the Moody Colportage Library are more suitable for our use than any others that I know.

George A. Sanford, Sec'y,
Army Branch of the Y. M. C. A. of the City of
New York.

COLPORTAGE LIBRARY BOOK PRICES CHANGE

Along with other "necessities," an adjustment of wholesale prices for the books of the Moody Colportage Library books has become inevitable—an advance of one cent a copy becoming effective on February 1st. The retail price per copy is now 15 cents "straight," the former rate of "eight copies for \$1.00" being dropped.

THE GOSPEL IN PRINT FOR THE BOHEMIANS

Christian readers and believers in the efficacy of the gospel message in print, under the blessing of God, are earnestly invited to contribute the sum of \$125 (or any part of it), to be used in defraying the expense of composition and one set of electrotype plates for D. L. Moody's most-used book, "The Way to God," for the Bohemians, a people for whom comparatively little is being done along gospel lines. As the greater number of these books are to be given away or sold at or below cost, it can not be done upon a commercial basis—made to pay for itself.

Donations for this purpose are solicited from anyone interested, and should be sent to A. F. Gaylord, Treasurer, the Bible Institute Colportage Association, 822 North La Salle Street, Chicago.



**Scripture Messages
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MR. MOODY'S BOOK FUNDS

The following contributions have been received from February 10, 1917, to March 9, 1917, inclusive:

Prison Book Fund:	
51 Contributions	\$287.00
Lumber Camp Book Fund:	
14 Contributions	62.50
Mountain Book Fund:	
2 Contributions	10.00
Spanish "Way to God" Book Fund:	
14 Contributions	62.90

FREE GRANTS OF BOOKS

The following donations of the Moody Colportage Library books, "Emphasized Gospel of John," etc., have been sent out on account of the several book funds named from February 10, 1917, to March 8, 1917, inclusive:

Prison Book Fund:	
Illinois, 37 books, and 15 Gospels.	
Washington, 170 books.	
New York, 34 books, and 25 Gospels.	
Ohio, 202 books, and 122 Gospels.	
Florida, 30 books, and 40 Gospels.	
Nebraska, 10 books, and 10 Gospels.	
Mississippi, 47 books, and 47 Gospels.	
Georgia, 339 books, and 50 Gospels.	
Alabama, 35 books, and 35 Gospels.	
Texas, 130 books, and 130 Gospels.	
South Carolina, 100 books, and 150 Gospels.	
North Carolina, 150 books, and 150 Gospels.	
New Jersey, 75 books, and 25 Gospels.	
Connecticut, 15 books, and 15 Gospels.	
Pennsylvania, 50 books.	
Virginia, 15 books, and 15 Gospels.	
Michigan, 122 books, and 25 Gospels.	
West Virginia, 50 books, and 50 Gospels.	
Lumber Camp Book Fund:	
Michigan, 500 books.	
Wisconsin, 25 books, and 25 Gospels.	
Mountain Book Fund:	
Kentucky, 150 books.	
Georgia, 150 books.	
Tennessee, 50 books.	
India Book Fund:	
Kottayam, Travancore, South India, 13 books.	



EXTENSION DEPARTMENT STAFF
Bible Teachers, Evangelists, Singers and Organizers

Standing: George E. Guille, Alveretta Warvel Bowman, Chas. P. Meeker, H. A. Hammontree,
 Elinor Stafford Millar, Margaret T. Russell, John C. Page.

Seated: Norman H. Camp, John R. Riebe, E. B. Buckalew (Secretary), W. L. Rugg, B. B. Sutcliffe.

AT YOUR SERVICE

WHY not have a Spring Bible Rally in your church or Christian Association? Why allow the work to sag in the Spring?

The Workers Shown in This Picture are Equipped

- ❑ To Conduct Bible Study Campaigns that start people actually studying the Bible, deepen spiritual life and generate the spirit of service. Such campaigns may be in a single church or association, or in a union effort.
- ❑ To Conduct Evangelistic Campaigns, either for a single church or association, or as a union meeting in church or tabernacle.
- ❑ To Organize Advance or Conservation Work, to prepare the way for or to follow up evangelistic campaigns.

They are available upon terms that will not be found burdensome.

IN ADDITION

THE Extension department is able to recommend reliable evangelists, in affiliation with the Institute, for the various types of campaigns in any sized community or church. Such engagements are arranged without fee or commission from either party.

Start Something—Write to the

SECRETARY EXTENSION DEPARTMENT
MOODY BIBLE INSTITUTE

152 Institute Place

Chicago, Ill.

OPEN AIR WORK

Practical Methods — of — *Christian Service*

Millions of people are on the streets and in the parks of Chicago in the Summer time.

Open air work has always been considered by the Moody Bible Institute and others as one of the most effective agencies to reach men and women with the gospel message in word and song.



GOSPEL AUTO IN LOOP DISTRICT

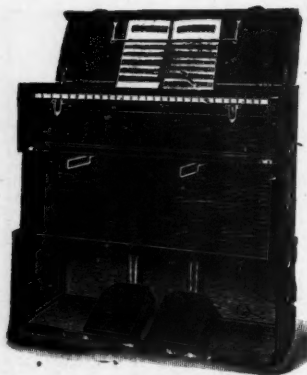
In addition to weekly services held in hospitals, factories, and prisons, the students are sent out under competent supervision on the Gospel Autos during the summer months to different parts of the City, conducting helpful services in the open air. Not only are thousands influenced for good in this way, but hundreds are definitely won for Christ. Moreover, this Practical Work is a vital part of the student's training.

We appeal to our friends to help support the Open Air Work this summer. Every dollar given will be carefully expended. Hundreds of students can be sent out weekly if the necessary expenses are provided. **You send us your check and we will do the work.**
We need \$3,000 for this work.

We also appeal to our friends for current expenses to maintain the general work of the Institute. There are over 1,000 men and women enrolled this term in the Day and Evening Classes. No tuition is charged them, but we rely on our fellow Christians to supply the funds necessary to train them for service on home and foreign fields. **Any amount you can send at this time** will be thankfully received and carefully used in the preparation of the students who are here to go forth with the messages of truth and Salvation to perishing men.

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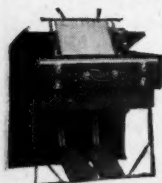
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SUNDAY SCHOOL LESSONS

(Continued from page 658.)

Christ the washing of regeneration. This does not need a repetition, but there are the daily sins to be forgiven, and the daily stain to be washed away.

"Know ye what I have done to you" (vv. 12-15). Perhaps they did not but He made it plain. He taught them that if He, their teacher and Lord, could do the humble service for each of them, they should, in the spirit of humility and kindness, be ready to do the humble service for each other. There is no reason for finding here the obligation for making feet washing a religious service in connection with the Lord's Supper. Our Lord's act in washing the disciples' feet was the outgrowth of a necessity. It meant discomfort for all the evening hour, if the dust of travel were not washed from the unsandaled feet. If believers find themselves again wearing sandals, and circumstanced as were the disciples in the upper room, then the same service may be rendered; but in these days of different apparel, the lesson that remains to us is that of kindly service in meeting the needs of others, and the recognition that true greatness is ever ready to do the lowly deed.

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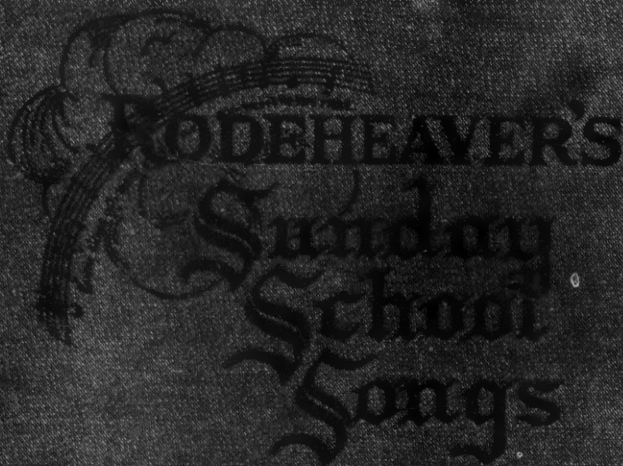
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